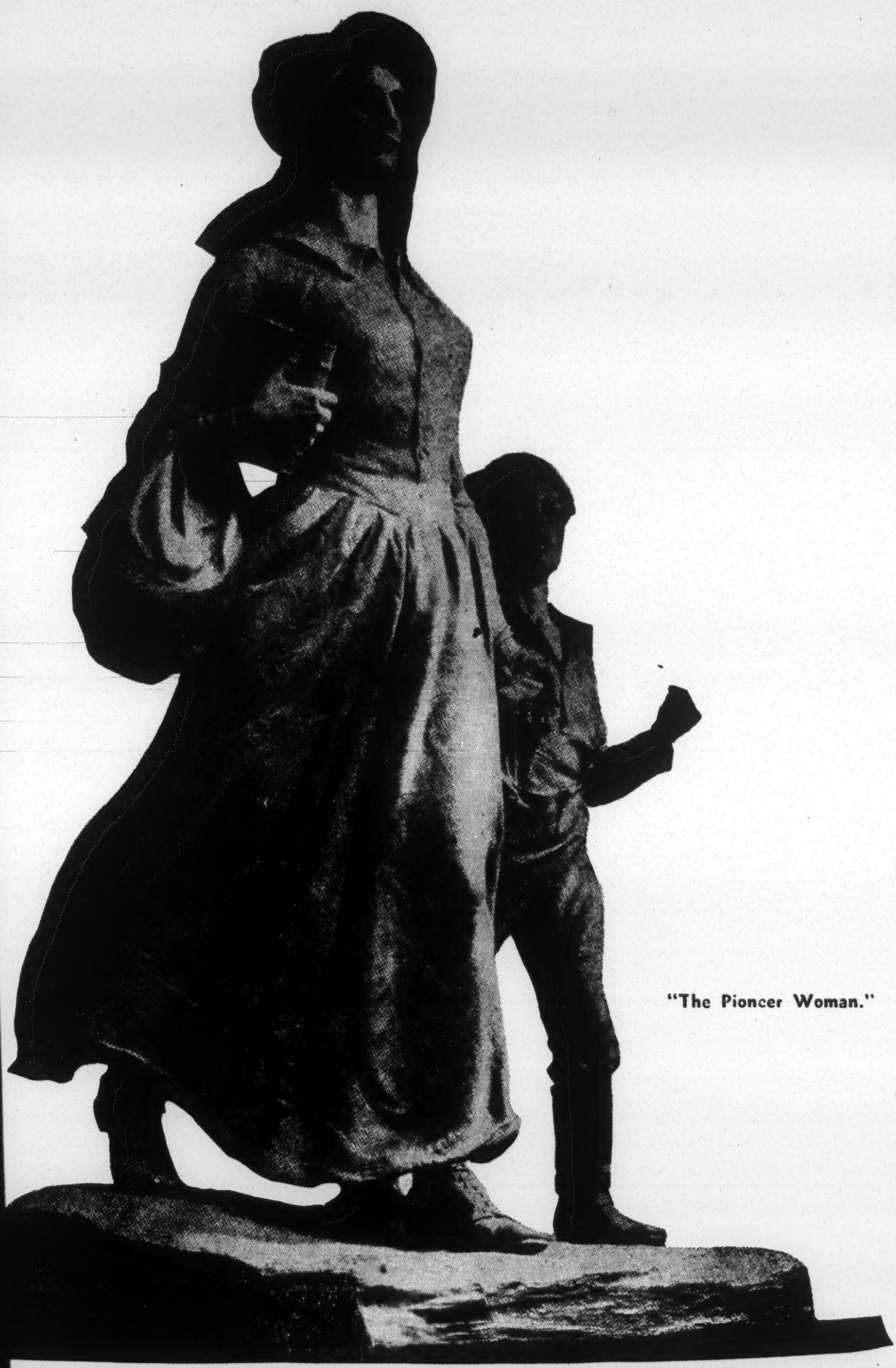

"The Pioncer Woman."

The

WOMEN'S MISSIONARY MAGAZINE

Of the United Presbyterian Church

January, 1946

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1946

Jan.

Feb.

Mar.

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May

June

July

Aug.

Sept.

Oct.

Nov.

Dec.

RESOLUTION

Day by day throughout the year
We would worship God;
Would bow in thanks for daily bread
And His glory laud.

Day by day throughout the year
We would praise the Lord;
With loving hearts we fain would serve
And live in sweet accord.

Day by day throughout the year
We would serve mankind;
Would see the Christ in humble folk;
The good in all would find.

—Elsie Wehling Fulton.

A Pioneer Mother Speaks

Scant plenishing I took to that new land.
Some bits of household stuff; a gown or two;
An iron pot and pan; strong pewter plates
And cups that would not break; a feather bed;
Covers I wove myself on a hand loom;
Some flower and garden seeds and a few roots,—
A rose I loved, a honeysuckle vine . . .
One Book I had—a Book of many made.
It told me of the Hand that formed the sun
And set the stars a-swinging through the sky;
The Hand that wrought the green robe of the earth—
'Broidered with flowers it was that early Spring,
And decked with jeweled lakes and silver streams.
Great tales it held, that Holy Book of God,
Of men and women seeking other homes,
Sure that he sent them forth as pioneers
To blaze a trail across the wilderness.
When I was fearful; their heroic faith
Was like a shield before my timid heart.
When I was weak, their courage made me strong.
When I was sad, the songs a shepherd sang
Brought to me peace, and hope, and even joy . . .
Rough was the way, but as we marched along—
My little son and I—beside the wagon train,
We talked about those other journeyings
That led at last to Canaan's fertile land;
Or made believe we were in Galilee,
And with the multitude pressed after One
Who spake as never man spake as he showed
How great and wonderful a thing is love.
So, as we faced the glowing sunset skies,
Holding his hand in mine, I led my son
To heights that rose above the evening star;
Helping him see the things invisible,—
The love and power and wisdom of God
Who yet is Father to the souls of men . . .
If I have served my country, as they say,
Shown patience, courage, faith, and kept alive
The ruddy flame of hope when days were dark;
Brought sons and daughters up with high ideals
Of honor, virtue, patriotism, thrift,
Loyal to God, their country, and themselves,—
It is because of wisdom from The Book,
Promised of old to those who need—and ask.

Ida Reed-Smith

PIONEER WOMAN STATUE

To the sculptor, Mr. Bryant Baker, are we indebted for permission to use this striking statuary group. It is placed in the Cherokee Strip in Oklahoma, a gift to the nation from Mr. E. W. Marland.

The Women's
Missionary Magazine
of the United Presbyterian Church

Volume LIX JANUARY Number 5

The Church and Uprooted Americans

Based On The Moving Millions by Hermann N. Morse

Pioneers On A New Frontier

By MABEL GARRETT WAGNER

Released by Missionary Education Movement

TODAY we are pioneers in a new frontier of Christian service to America's uprooted people. It is our newest Home Mission field which has suddenly sprung up since the war. Millions of people, defense workers, service folks, and now many demobilized individuals have been jerked from their homes and dropped into a new strange land, often in our own communities. They need our help and Christian brotherly love.

Through the depression many so-called "needy" people served by our Home Mission centers were underprivileged because of lack of shelter, food and clothing. Defense and war workers do not have this lack, but need friendship—Christian neighborliness. They say, "We're lost here; people treat us as aliens. Nobody cares!" Old residents resent so many newcomers, often because the size of the new population has strained the capacity of schools, stores and transportation systems. In an old beautiful southern town now building ships, a judge said, "I don't even look at people on the street any more—so many strangers; but I used to know everyone." And some good church members raise their eyes saying, "Why help those folks? They have money!"

True they have jobs and money; they can buy food and clothes. That is, they can as long as we continue to have full employment. But, even so, money can't buy friends! happiness and spiritual satisfactions do not come from money. Their need is more emotional--they need the feeling of belonging or being rooted in community life, the security of friends and above all church life. With a cold thud, they have been suddenly dropped down into a strange land—no friendly neighbors, no pastor and no church. Climate and living conditions, even the stores, and customs are often different. They are homesick and bewildered.

To one woman the discovery that for the first time she had to live in a housing project located on hills caused her to break down.

"When I saw those hills, so steep, and we had to live on the side of

one, I just sat down and cried all afternoon," she confided, "I'd always lived in Flatlands before, an' my husband said, 'If I'd known you were going to carry on like this, I wouldn't a brought you!'." "Well, I wouldn't a come, if I'd known it was all hills," I said. She thought it was the hills; but she was homesick—everything was strange.

"I don't see why they call us 'hillbillies' who come from Arkansas. Looks like they got more hills out here—these folks should be called 'hill-billies'."

Often from farms and small towns, many people are not only homesick, but confused by the adjustments of living in crowded conditions in a large city. Riding jammed in a bus full of shipyard workers one day, the driver unable to shut the door yelled out to a man standing on the step, "Say man, get in or get off." The harassed man answered "I can't, I've got a wife in here that's supposed to get off here. Myrtle! Myrtle, where are you?"

Confused, homesick in a strange land. What makes folks feel at home in a new place? Some bring along a sewing machine, a washing machine, family pictures, or a radio. They couldn't bring much and they have no idea how long they'll be here.

Admiring the fresh lace curtains of one woman who had moved to the state of Washington from a farm near Chicago, she responded, "I did 'em myself the other day. You see I brought my curtain stretchers along —I just couldn't get along without those."

In many a trailer, cabin or housing project home, one sees religious mottoes on the wall and Bibles on the table indicating that many a family among these newcomers were active church members "back home."

Some continue this religious devotion in the new industrial community. Others are sucked by evil forces, which are often more glittering or quicker in offering hospitality to the newcomer.

In studying the church's responsibility for uprooted peoples this year, we may discover that the new people seem strange only as we observe them in masses. As we become acquainted with individuals, we can appreciate and understand their problems better.

What is a temporary housing project where so many uprooted Americans now live? The Housing Authorities responsible for these multitudes of new homes, so quickly erected to meet a war emergency, have done a good job from a physical and sanitary viewpoint. The homes are small, compact and convenient. But their very uniformity makes them standardized and often drab. Because of the emergency of the situation, folks are pushed together in masses where no community responsibility, life and

A new interest—a growing plant—is given to two little ones in a migrant camp. Courtesy Missionary Education Movement.—Friendship Press.

Deprived of many privileges as children of migrants, these little ones are blessed in having a lovely teacher to direct their activities. Courtesy Missionary Education Movement. The Friendship Press.

pride have developed. A thousand new homes in one project may be built in a few weeks even in times of shortage of labor and material. Walls are often made of plaster board so thin that women complain they are bothered by snoring of the day sleeper next door who works at night.

Even with neighbors so close, folks are lonesome, suspicious of others and many a mother is terrified by this new type of living.

"I never go anywhere except to the store, I don't know anyone. I keep our windows and doors closed and locked all the time—my husband works at night, graveyard shift. I know it's not healthy, but I am 'skeared'," confided one woman living in a new housing project with a baby and three older children. Yet she was an old-line American citizen who had only moved from one state to another. Later when the women's society in the church at the housing project was organized, she participated.

In a few weeks, she was transformed, for she said, "I'm trying to get my neighbor upstairs to come. Do you know she never does anything or goes anywhere. Just sits upstairs all day long!"

Sometimes the initiative is taken by a church worker, sometimes by understanding lay church women from the established churches. There must not be an attitude of patronizing or feeling of superiority.

These small neighborhood or friendly get-togethers often develop into a simply organized church women's society meeting regularly for mission or Bible study, discussions, as well as sewing or service activities. At the close of such a gathering in a trailer camp one day, a shy, little woman stammered, "We appreciate what you church folk are doing for us out here in the trailers .... Some places they don't care."

In "Friendship Magic" by Jeanette Perkins Brown are stories for primary age children on making friends with those new children.

Also in the junior book"Trailer Town" by Mary Brewster Hollister, we read all about the Tolliver family who decided to leave home and go with father to a new town where they would be known as newcomers.

Because these trailer towns and emergency housing projects are temporary, and erected in such haste,

(Continued on Page 266)

Tensions In The South As I See Them

By PROFESSOR O. T. ROBINSON, Henderson, N. C.

I HAVE elected in this brief presentation to give examples to bring out what might be said otherwise. There are many implications involved.

Quite recently, two United Presbyterian ministers were selected to form a team to make contacts in the Tennessee Presbytery in the interest of the W. W. C. A. This team started out from Henderson, N. C. to swing down through Alabama and Tennessee. The one went down by way of Pullman. The other by way of day coach. The first, quite obviously, white. The second, just as obviously, black. *Two ministers. Same faith. On same mission.*

It certainly takes grace on the part of any Negro to make a trip of any length in the South when transported by public conveyances.

* * * * *

Mrs. L. B. Yancey is the Negro Supervisor of Elementary schools in this county. Some time ago, an agent of some sort, made enquiry at our home for "Yancey." My wife happened to be one of whom he enquired, "Does Yancey live here?" She replied, "If you are enquiring about Mrs. L. B. Yancey, she does not live here. I don't know 'Yancey.' Do you wish to see Mrs. Yancey?"

* * * * *

The city of Henderson boasts of a half million dollar white High School and looks with pride upon it as one of the best physical plants in the state. The Negro Elementary school of Henderson is and has for some time been housed in a converted tobacco factory, long since condemned as a fire trap and hazard of the gravest sort. Bonds can be floated to build a half million dollar edifice on the one hand. We anxiously await the purchase of enough liquor from the local A B C store in order to provide for the educational uplift of our Negro children. Following this plan for the past five or six years a total of about $50,000 has been reached. No one even dreams of a half million being spent for and on all Negro schools in this town. No surprise would exist if we learn soon that the total has been reached.

And we talk about equal though separate opportunities.

* * * * *

At a recent committee meeting, I had occasion to relate the fact that a local coal dealer informed me that his truck drivers, some six Negroes, who were making more money at the time per day than ever before, just would not work more than three or

COUNSELLING: The help of a friendly minister (left) in solving personal problems is appreciated by this young Jamaican farm laborer (right) who was imported by the War Food Administration in 1945 to help food production. The Rev. Vergil G. Wright was the preacher, counselor and recreational leader for 200 Jamaicans in the government camp at Burlington, N. J. last summer. He was sent there by the Home Missions Council and an inter-church committee as part of the religious and social ministry provided for agricultural migrants in 25 states each year. (From Home Missions Council of North America, 297 Fourth Avenue, New York 10, N. Y.)

four days in the week, although he had work for each day overtime. I lamented the fact to members of the committee that these men did not take advantage of these good conditions and either buy bonds, or put their money in the bank, or buy homes. To which a good friend replied,—"Before you criticize these men too severely, you must understand something of their background." Said he, "I dare say this same dealer has in the past, taken all kinds of unfair advantages of these same men. They just don't believe he has their interests at heart. As they see it, though false to you and me, the only way they can get back at him is just don't work, now that he can't help himself. (Labor here is still scarce.)

Will the time ever come that a man will be paid for doing a job without considering whether he is white or black?

* * * * *

Whenever I am called upon to make a written or oral contribution, I heartily appreciate being given a subject and suggested questions, both of which I received for this writing.

1. Can white and colored people live harmoniously?

I have recently read of two white and two Negro families who are farming together in Georgia and whose labor and earnings are shared and enjoyed in common. This may not please every American, but is a definite, YES.

2. Are the colored people of the south enjoying more privileges than they did 25 years ago?

Having been a Negro for almost a half century, I think I am in a position to say that North Carolina rightfully boasts of the fact that she has been and is making more progress along this line than perhaps any other state in the union.

3. Is more education being provided for colored people than was provided a few years ago?

The answer is definitely, YES. But let us not deceive ourselves as long as the financial differential per pupil, even in North Carolina, is about three to one as between white and Negro pupils.

4. Is there a strong enough bond between Christian white people and Christian Negro people to help them to plan together to solve the problems before us?

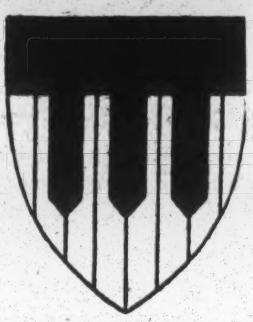
I am not evading this question, but I am reminded of the words spoken to me many years ago by an elderly Negro woman discussing such a question. Said she, "Son, there is nothing wrong with Christianity, but my, my the people."

I would not have the readers of this article to think me in the least bitter. Personally, I have real and true friends right here in this community. I definitely feel that much progress has been made toward better racial understandings and relations during the brief time of my stay upon this earth. I think the problem is one that at best of necessity must be worked out slowly and with patience, which reminds me of the only latin phrase I remember when translated reads, *"How long pray, O Cataline, will you abuse our patience?"*

A PRAYER FOR GUIDANCE

"O Master of the modern day,
Our hearts are kindled as we know
Thou walkest still along life's way
As in the ages long ago!

"Enlarge our minds to grasp Thy thought,
Enlarge our hearts to work Thy plan,
Assured Thy purpose faileth not
To put Thy spirit into man.
God of the present age and hour
Thrill us anew with holy power."



I HAVE N

I BELIEVE in the great, good God who made me a black man. I have no apologies for the color of my skin.

His wisdom surpasses my curiosity. Of one blood and for one purpose did he create all, "for to dwell upon the face of the earth."

Man's endeavor to thwart God's plan of a multiracial world, where each must make his contribution to the total welfare of all, is amusing and pathetic. Why should any race feel superior—or inferior? I find it a blessing, not a curse, to be a Negro, and I face much of the worst about my race, not with despair but with hope.

From Harriet Beecher Stowe's revolutionary "Uncle Tom's Cabin" to Richard Wright's sensational "Native Son," writers of Negro life have told part of the story. They have dramatized the stale, flat unprofitable drudgery among which most Negroes live. These reporters have vividly portrayed the dire poverty, the gross discrimination, the grave injustices, the glaring ignorance, the startling superstitions and other embarrassing inequalities and peculiarities which have elicited pity for Negroes. These viewers-with-alarm have neglected to show the exuberant soul of an outwardly crushed folk; the victory in seemingly overwhelming crises; and the pride of clinging to an almost impossible hope until, through singing and striving, it becomes a stirring reality. Those who have sought pity for Negroes have left the false interpretations that it is a pity to be one of them.

To be born black is more than to be persecuted; it is to be privileged! The happiest moment of my life came when I saw that God never intended me to hang my head apologetically because of the color of my skin. The dawn of delight pushed away the night of despair for me, when I knew that blind chance could not possibly be the seed from which an intelligible world could spring, and that there was a God-given mission for me, a black man.

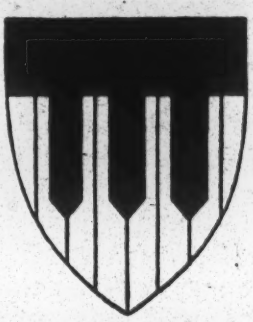
There was no more self-pity for me, no more self-hate, no more begging for odds. God had a purpose for me just as I am. He could never accomplish it if I were any other color. Life, then, not only holds a hope for me; it holds hope in me. I cannot, I must not, I shall not let it down.

Lest we forget, the Negro was created "to sing the blues" and not "to eternally cry the blues." His peculiar genius has been in "turning sorrow into song and pain into music." He was made a slave and through slavery he sang a new day into the life of the world. When life has fashioned him into a creature of circumstances, he has in turn become a creator of circumstances.

Today, a tragic world if it would but look about could find the Negro's earthly sojourn those fragments of victorious living with which it could face the dark, drab, dismal days that lie ahead. For, the great need of our times, when the midnight hour of civilization is striking, is to follow a beacon-light which leads to the reality of how triumph emerges out of disaster.

All the suffering of the black man's past wanes into insignificance in the face of the human tragedy into which our world continues to move. Every

POLOGIES



epoch in the life of the Negro has been a testing ground for that which both white and black keys to play the the world now most desperately seeks. From the souls of those whom great missionary has said, needs we dare to pity have come assurances for days like these—"I'm so glad trouble don't last always" and "Oh stand the storm; it won't be long, we'll anchor by and by." Why pity a man with such a triumphant outlook?

"I pity your race," a young Englishman said to me in London several years ago. "You people never get a chance to amount to anything. Even so-called Christian people are so un-Christian in their dealings with you. It must be terrible to be a Negro."

I was not shocked, for I had heard all this before. I asked if he knew Marion Anderson. His reply was: "Yes, Toscanini says a voice like hers is heard once in a hundred years."

Then I reminded him that he had just pitied her.

"Do you know Jesse Owens?" was a second question I had asked him. He did remember the Berlin Olympic games and the spectacular feats of the Negro runner there. He replied: "Oh, yes, he is the world's fastest human being."

But I told him: "Yet he is one whom you say never gets a chance."

George Washington Carver, Ernest Just and Paul Williams were a few others I was proud to call to the attention of this sympathizer.

As a last resort, I asked my English friend if he knew Father Divine. I reminded him that Father Divine was called "God in America" and that he was a Negro.

After the laughter had died down the young Englishman exclaimed: "Why don't you publish it to the world! The world's leading contralto, the fastest human being, the resourceful scientist of the South, 'God in America'—all Negroes! What you need is not pity but cooperation; not sympathy, but opportunity and respect."

FASHIONING A BETTER WORLD

Now, I wish that I could convert some young people, and older ones, too, on this side of the Atlantic. This great minority group stands before the judgment seat of American democracy, pleading for understanding and cooperation, not pity and sympathy. We are asking a chance to share an experience not merely to be used as a tool of entertainment. We want an opportunity to help fashion a better country and a better world. And we know that we can give a good account of ourselves without changing the color of our skin.

I do not regret that mine is a slave ancestry in American life, for no phase of American development can be completely described without reference to these slaves. As explorers, laborers, artisans, scholars, evangelists, and poets, they have played their part. Our heritage today is richer because they lived and worked.

I do not ask pity because, in our everyday struggles for existence, we literally are forced to cry, "Nobody knows de trouble I'se seen." I remember that we still can shout, "Glory Hallelujah!"

We can rest our hopes in the certain knowledge that there will be no more ill will between races than Christians will stand for, and only

as much good will as Christians will work for! I do not feel like apologizing because I rely solely on the fact that in the long run only love does not fail. My soul is not disquieted because of discrimination. My existence is a blessing not a curse, for beyond such subversive signs as "for Caucasions only" there is the testimony of James Weldon Johnson, "I will not let prejudice nor any of its attendant humiliations bear me down to spiritual defeat, my inner life is my own and I shall defend and maintain its integrity against all powers of hell!"

I have already implied that the most heartening hope of underprivileged races of color lies within the Christian church. Now let me restate it plainly, and add that to that, of all the fellowships appealing for the loyalty of minority groups, the most genuine and conscientious is the church.

Throughout its development the church has been the testing-ground for great moral issues. Today it is called upon, as never before, to make real the brotherhood of man.

Furthermore, the faith that buoys up my hope comes from the church. Because of what the church teaches I feel necessary to God. That feeling leads me to take the long look that transcends my momentary hazards and gives me tolerance and sympathetic understanding.

The church has given me my education, my opportunity for services; it has believed in me and urged me on; it is the one institution in present-day life which has earnestly sought to lift me and not exploit me; it has made me humble because it has expected so much of me; it has championed my cause as best it could; best of all it has left me assured that "God will not seek my race, nor will he ask my birth, alone he will require of me what hast thou done on earth."

I do not hesitate, therefore, to stand by the church as the bulwark of humanity and as the light that shines in the darkness. Because of the church I believe in God who, as a harmony that he loves to hear.

The Christian Advocate.—

PIONEERS ON NEW FRONTIERS

(Continued from Page 261)

often there are not adequate provisions for play life of children. This reveals more vividly the need for Sunday Schools, Vacation Church Schools and other week-day activities sponsored by the church and other character building agencies.

Religious bodies, in this emergency situation, have seen the need to work together interdenominationally to establish religious centers in these new communities. The community building or recreation rooms have been available for Sunday School and worship services. Usually the local Council of Churches, ministerial association or a committee of various denominational leaders have planned cooperatively to serve these newcomers. Of course, it means that at the core this is an experience of Christian fellowship flexible enough to include Lutherans, Baptists, Presbyterians, Methodists, Penecostal and all denominations.

As we study our Home Mission subject this year, "The Church among Uprooted Americans" we will understand better their problems and our opportunity for Christian service. In earlier time about all we could do was give our offerings to send missionaries to do the work. Now God is asking many of us to give not only our money, but also ourselves in a Christian friendly way—old fashioned neighborliness and concern for these strangers within gates.

Moral Delinquencies

TIME TO WAKE UP

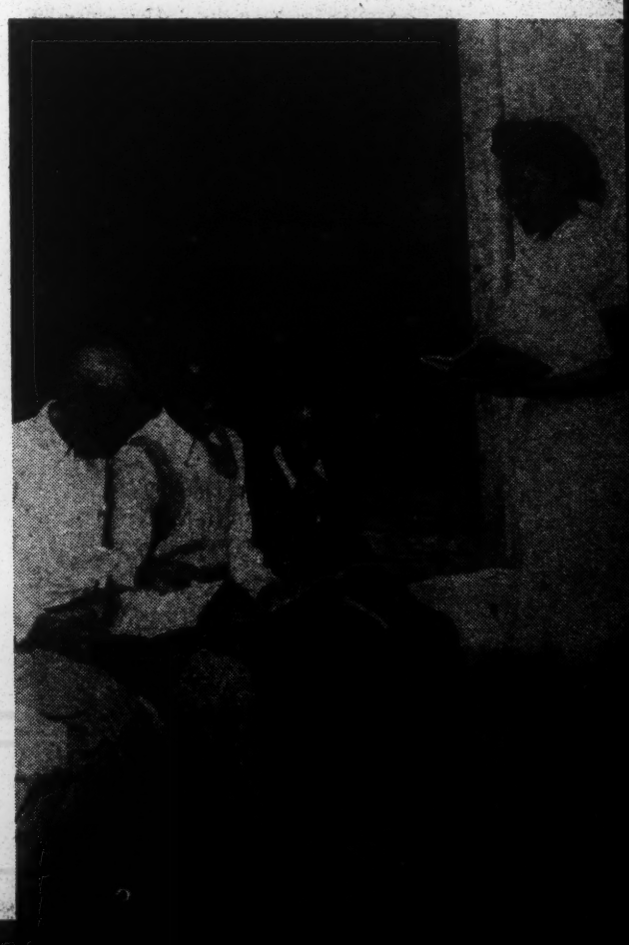
This country is in deadly peril. We can win this war, and still lose freedom for all America, for a creeping rot of moral disintegration is eating into our nation. I am not easily shocked nor easily alarmed. But today, like thousands of others, I am both shocked and alarmed. The arrests of 'teen-age boys and girls all over the country are staggering. In the last year 17 per cent more boys under 21 were arrested for assault than the year before, 26 per cent more for disorderly conduct, and 30 per cent more for drunkenness. For girls the figures are even more startling; 39 per cent more for drunkenness, 64 per cent more for prostitution, 69 per cent more for disorderly conduct and 124 per cent more for vagrancy.

We have compared the figures for 1944 and 1939, showing what transpired over a five-year period of time. Boys under 18 in 1944 committed 69.9% more rape; 39.9% more robbery; 71.6% more assaults; 55.2% more auto thefts; 61.% more sex offenses; 24% more disorderly and vagrancy crimes; and 100.8% more drunkenness and drunken driving. The girls of the same age—and for the same period—showed these increases 63.9% more assaults; 50% more burglaries; 95.7% more larcenies; 88% more auto thefts; 375.7% more prostitution and sex offenses; disorderly conduct showed an increase of 357.6% by the girls; and drunken driving increased 174.3% among girls under 18.

J. Edgar Hoover
Chief of the Federal Bureau of Investigation

Is anything being done for the boys and girls, exposed to all the evils of the day in "my town"? Yes, much is being done but "too little and too late" for thousands of them.

Opportunity came to visit some of the projects under the Community Fund. First was the Allegheny Branch of the Y.M.C.A. which gives every kind of wholesome indoor recreation for boys—volley ball, swimming, etc. This is one of 20 Y.M.C.A.'s in Pittsburgh City alone! others are to be found in near by communities. The fee charged for membership is five dollars a year. One hears at once, "Where would they get the money?" Reduced to weeks this



BIBLE STUDY: Bible Study has been all too infrequent for these lads of Agricultural migrants who are enjoying their class in an outdoor Sunday School on a potato farm in Central New Jersey. Their leader, a member of a migrant group, has been encouraged to "carry on" by staff workers of the Home Missions Council of North America, which provides a religious and social ministry for seasonal farm workers in 25 states through cooperation of local churches and denominations. (From Home Missions Council of N.A. 297 Fourth Ave., New York 10, N.Y.)

makes less than ten cents a week. To be sure there are some extra personal expenses but what boy ever so poor does not have nickels and dimes for candy, gum and picture shows? The friends of the Y. have made provisions for boys who cannot pay the membership fee. The Secretary says: "There is no boy on the North Side who cannot belong if he wants to. Any boy who is recommended by a responsible party or organization will be admitted."

* * *

Woods Run Community House was also visited. Fifty years ago a Christian woman—a minister's wife distressed over the condition in a squalid community that surrounds the penitentiary, drew some other women together to give service to the unfortunate foreign-speaking women. Mothers were shown how to care for little ones and a few were gathered in little groups for sewing and neighborliness. In time this was taken over and placed under the County Community organization.

This place is today a beehive of activities. Organizations for men, women, youth, and children meet here; a nursery school is conducted for pre-school children. Contests for yards, vegetable gardens and flower gardens are held annually and where there was ugliness the yards of the contestants, at least, are places of beauty. Summer camps for both boys and girls are carried on all summer as the groups go and come. One project is raising vegetables for winter use; the boys do the farming and the girls can the vegetables.

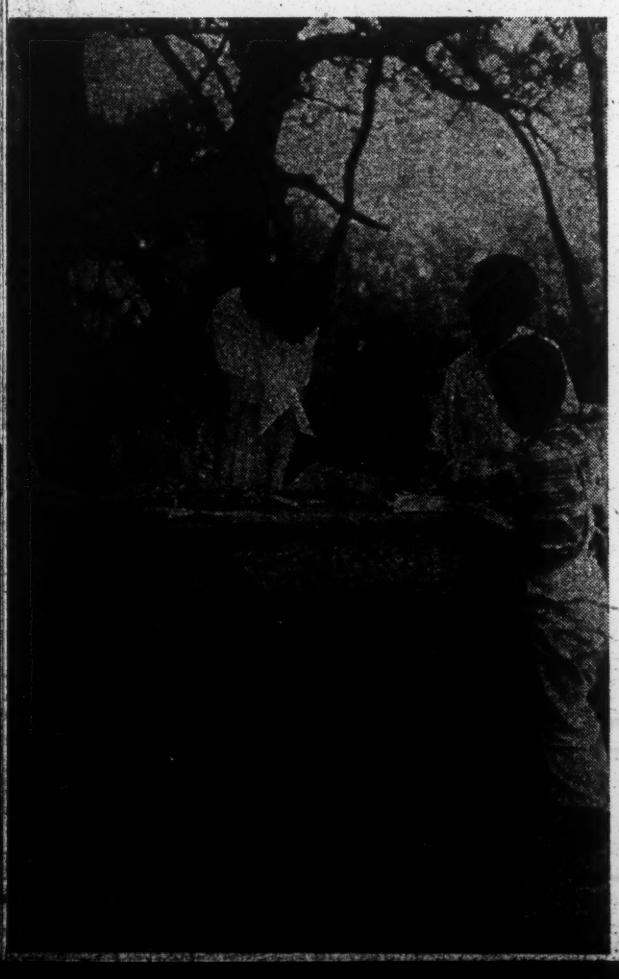
Foreign speaking women are increasingly striving to learn to read English—the supreme motive being able to vote!

There is one thing to deplore: no stated religious service is held on the Sabbath. Occasionally some independent group asks for permission and holds a service. Otherwise there are only lodge meetings, committee meetings and other secular group meetings.

The population is partly colored but largely white and predominantly Catholic.

* * *

By invitation an opportunity was given to go with a class from Pitt University to visit the Juvenile Court, where last year 2800 boys and 800 girls were brought for correction and counselling. The Judge of this court has evolved a system that is being copied in many cities. After a period of observation and study of each case, medical attention, regular



A PLAY-SCHOOL: Even in summer, study time can be interesting as these children of agricultural migrant workers learned at an experimental play-school for boys and girls, conducted at Homer City, N.Y., last summer by the Home Missions Council of N.A. The experimental school was held at one of the 18 child care centers operated by the Council on New York State farms for children whose parents were busy in the fields, cultivating and harvesting the crops. Support of the religious and social program for migrants directed by the Home Missions Council, comes from local churches and denominational boards and societies. Photo by John R. Scotford, for Home Missions Council of N.A., 297 Fourth Avenue, New York 10, N.Y.

rest, recreation, school, good wholesome food and of counselling, the majority understand their relation to society and go back home again. To what kind of homes? In many cases where the parents drink, swear, and where there is constant quarreling. No wonder there are "repeaters" in the court.

An informal religious service is conducted every Sabbath afternoon for the minority group—the Protestant children.

* * *

The Community House North Side is one that is under Christian supervision where boys and girls and men and women find wholesome recreation. The fee for clubs for small children is 25 cents a year! for the teen age, one dollar a year. One would say that no child need ever be excluded for want of money because if he does not have it himself the House makes arrangement for him.

In connection with the service there is a sort of extension plan in which a visitor arranges for a five-week Bible class in a Christian home in a needy community encouraging the children to start to Sabbath School any place near their homes.

Several churches have small community recreational projects; two are Jewish and Catholic, others all Protestant. There are several projects carried on by local communities, one of which is in a Negro community under the Urban League.

There are the Boy Scouts in many churches and neighborhoods. The girls have not been specially mentioned but they get some attention too.

There is to be a "Survey" made in the county. All too little is known of the terrible situation in "my city".

Mr. Hoover in trying to locate the cause of juvenile delinquency cites 62 reasons "to cover all cases . . . unwholesome employment (or no employment) burlesque shows, salacious literature." Name the other 59! As long as our government permits encourages and profits from the liquor traffic, as long as the local government herds up those "whose feet take hold of hell" to examine them to protect our soldiers (Our local officers were highly praised in the papers this week for their very careful, efficient work in this line!) as long as bad literature is permitted to be circulated—just so long will boys and girls run into crime.

* * *

Coming back to the basic reason, our Missionary on the North Side,

(Continued on Page 277)

A CHILD CARE CENTER: (Photo by Scotford). An outdoor "tea" proves popular with some of the children at the child center for families on agricultural migrant workers on farms near Sodus, N.Y., last summer. This was one of 18 child care centers operated during the season of food production by the Home Missions Council of N.A. and the New York Council of Churches. A religious and social ministry is provided for migrants and their families in 25 states each year by the Home Missions Council supported by local churches, councils of churches and denominational boards and societies. (From Home Missions Council of North America, 297 Fourth Avenue, New York 10, N.Y.)

Winning The Family

By REV. ERNEST E. BEATTIE, North Long Beach, California

THE people whom we have seen in the area allocated to us for work are not strictly "Uprooted Americans." Our field is in the north part of Long Beach. Americans who have come here for war work do not feel they are so unfortunate. They have come, for the most part, from a region swept by winds and snow-storms, to a region of sunshine and mild winters, where snow is practically unknown. However we can see snow in the montain-tops, if we look out our front door.

The Americans among whom we live and work, are Americans of a fine type. We may call them "up-rooted," if by that we mean they have come from every state in the Union, even including California. Many who live here were born and reared in Long Beach, and have never lived anywhere else. They do not care to live anywhere else.

BOYS AND GIRLS IN THE STREET

Aside from the climate, there is another feature of our immediate neighborhood that intrigues me. It almost seems to be a fulfillment of the prophecy of Zechariah, "The streets of the city shall be full of boys and girls playing in the streets thereof." For some unexplained reason the tract was laid out without sidewalks. Boys and girls and adults walk and play in the streets. I have heard of no one being run over, though we all walk down the middle of the streets. I rather like it. Boys and girls are easy to see that way. It is easy to stop and talk with boys and girls. It is easy to ask them to attend Bible School, to get acquainted with them. One boy of 13 overheard me asking my way, volunteered to show me, rode down the street on his bicycle with me. I asked him to our Bible School and he came. Both he and his mother have joined our church. One little girl stood on the curb and called, "Are you coming to our house today?" Who could say, "No?" A child of six took me by the hand, led me to her door and called her mother, saying, "This is the minister." The mothers and fathers are not always so glad to see a minister.

CONFUSED FAMILIES

There may be a reason. Perhaps the mother is not the child's mother. There is an amazing number of broken homes. A frequently heard remark is, "This is not my own child, but my husband's first wife's child. The mother lives over in———but the child thinks more of me than of her own mother." This last with a bit of pride. Or, sometimes, if the father and mother are addressed by the child's name, a correction is in order. Various explantions are in order. They follow the Hollywood pattern, though they have never lived in Hollywood.

SOME HAVE FORGOTTEN GOD

One almost feels that many of the people must have said, when they left the old home, "Goodbye God, we are going to California, we do not need to go to Heaven." This process of moving has winnowed religious people. The good are kept; the bad are carried away by the wind. There is every wind of doctrine. Even the individualist ought to find a companion spirit in California. However, our vast variety of religious thought does not seem to cover the need. For many, indeed most, people have not sought a church in which to worship.

But some have and some have

found work to do. Some believe a field of service lies with Scout work. We have sponsored work for Cub Scouts and Girl Scouts. Most of the helpers claim church membership but have not proved up on the claim since leaving the old home church. Of course they feel strange in a strange church. An Iowa farmer would feel strange and ill at ease walking alone on the ocean beach or the Pike. But that does not keep him away from a cocktail lounge.

RECLAIMING CHURCH MEMBERS

There are many Christians here. They are a type that would do good in a complacent, smooth-running church in the east or middle west. They want to serve. They are willing to volunteer to teach a class or to help in other ways. They do not seem sorry they have helped. Boys and girls are eager to learn. To some of them the story of Jesus is entirely new. One cannot talk with them as with children who have heard the Bible taught all their lives. (If there are such these days.) One must make the characters live, talk as though they were real men and women. A teacher is not inclined to talk in abstract terms of good and bad. We feel a burden for getting the children and young people to think and live in terms of Jesus Christ. He can still grip the hearts of young and old.

The Christian life still grips hearts too. One high school girl came to another and said, "I know I am not doing right. You are a Christian and I want to go to church with you. Will you let me be your friend and go with you?" There is no testimony like that of a good life and kind heart.

The people who have come here are not of the conservative type. They have the pioneering spirit. They do not have relatives and life long friends watching them. There is a tendency to relax morally. Their outlook on life is somewhat different. They are wage earners and are interested in defending wage-earners' rights. Many of them feel the church has not always defended the wage-earners has even taken a stand against them.

They know enough of the life of Jesus Christ to know that he defended and helped the poor and oppressed. They have not been impressed favorably when the church has has failed so to do. They think of the church as standing for a certain standard of morals and recognize they do not measure up. They think the church is composed of complacent, well-to-do people who are interested in their souls but not in them as persons. Therefore we cannot reach them by a church appeal but by a Christ appeal.

"WE PREACH CHRIST"

We try to present Christ as He really is, the One who loves persons. We try to present Him as the One who lifted up His eyes on His disciples, and said, "Blessed be ye poor; for yours is the kingdom of God." We are determined to know nothing save Jesus Christ and Him crucified.

Our Bible School, held in our home, has 125 on the roll with an average attendance of 70. The Child Evangelism Classes, under the direction of Miss Ruth Findley, have an enrollment of several hundred. We have virtually marked time for a year or more, until our church is built. We have every reason to hope it will be ready for worship services by March.

Suggested Devotional Service

For Program Study on "Open Doors"

By MRS. DON P. MONTGOMERY

Devotional Theme for year beginning April 1945: Crossing Thresholds

February: The Threshold of Greatness. Matt. 20:26.

Call to Worship: (Tune—Bible Songs Hymnal 90)

"O Jesus, Thou art standing outside the fast closed door,
In lowly patience waiting to pass the threshold o'er;
Shame on us, Christian women, His name and sign who bear;
O shame, thrice shame upon us, to keep Him standing there!

"O Jesus, Thou art knocking: And lo, that hand is scarred,
And thorns Thy brow encircle, And tears Thy face have marred.
O love that passes knowledge, So patiently to wait!
O sin that hath no equal, so fast to bar the gate!

"O Jesus, Thou art pleading in accents meek and low,
'I died for you my children, and will you treat me so?'
O Lord with shame and sorrow we open now the door;
Dear Savior, enter, enter, and leave us nevermore.

As this devotional service is prepared President Truman is speaking over the radio. He is conferring upon General Marshall the congressional medal of honor and in doing so declares him a great American. We may not all be capable of being great in the same sense as General Marshall, yet in our limited lives and abilities is it possible for us to attain greatness? In the Scriptures there is a woman called great. "And it fell on a day that Elisha passed to Shunem, where was a great woman." (2 Kings 4:8) It is rather significant that the one woman selected by inspiration to be called great should have been an obscure country woman whose name we do not know. Does it not teach us that God's standard of greatness is not as our standard? Does it not also teach us that one need not be in the glare of publicity in order to be great? Many a poor mother in an obscure place may be really great. Wherein was this woman of Shunem great? First of all, in her hospitality. She saw the man of God passing her house continually, and she invited him to come in and abide with her household, and she said to her husband, "Let us build for him a room and furnish it for his comfort, so that he may always find rest in our home." Hospitality is a shining grace, commanded in the scriptures, valued by all peoples. Remembering the power of human influence, we should have a care as to who is invited into our homes. Roger Babson tells of visiting in a wealthy home where the father knew the pedigree of all his fine cows, but did not know the young man who came for his daughter and kept her out till three in the morning. The coming of God's man into the home brings a benediction, and he should have a hearty welcome. The Shunammite too knew how to judge people. She perceived that Elisha was a holy man of God. What a great gift is the power of discernment in a woman! It is needed in all a mother's relationships. She must exercise it in regard to the pictures that hang on the walls of her home, the books that find their way to her shelves, the shows which her children see and music that her children hear. We sigh with Kipling for the woman who "never did know and never could know and never could understand."

Again, the woman of Shunem was great in her sweet contentment. Elisha in his gratitude desired to present her at court to the king and ladies of the capital. She answered, "No, I dwell among mine own people." She had found God's will for her life—above all, she wished to be a faithful wife and mother living her life out amid the conditions for which she was fitted. So many women are eager to stand in the spotlight, to shine as stars in the social firmament, thus missing the joy that comes from sacrifice and toil in serious living. Lastly, she was great in her conquering faith. She had longed for a son. In answer to prayer, God had given her a son, even late in life. One day in the harvest field he suffered a sunstroke and at noontime he died. Then this woman of great faith took his body in her loving arms and carried it upstairs to the room of the man of God. There she summoned her husband, and they went in search of the prophet. Elisha inquired of her, "Is it well with thee? Is it well with thy husband? Is it well with the child?" How would you have answered? How, if your only child, the child of prayer and promise were dead in your house? She answered in the triumph of her confident faith, "It is well." "This is the victory that overcometh the world, even your faith."

We sit in the court of justice today not to receive the congressional medal of honor for distinguished service to country but rather to hear Jesus ask, "Is any among you great?" "Whosoever shall be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt.20:26-28)

Let the women of Shunem come forward -women with Christian hospitality, sweet contentment and faith. Let the Loises and Eunices- mothers of unfeigned faith who daily lead their children to Jesus for his blessing -step forward. Come little widow with your gift of self-denial, break your alabaster box of precious ointment on His head and receive your medal of honor in Christ's words, "She hath done what she could". Come, Christian women of Nazareth-you who labor in your kitchens and as you place the yeast in your bread ponder the permeating influence of a Christian life. Hear Jesus say, "A little leaveneth the whole lump." Come Dorcas with your needle—come Deborah, Priscilla, Lydia, Phoebe, Martha, Mary, Miriam, Ruth—all who serve! Come, receive your medal greatness "Well done, good and faithful servant; enter thou into the joy of thy Lord." Prayer:

Our Father, we praise Thee because Thou art great and holy. We thank Thee that Thou dost love us and sent Thy son to teach us the way of life. Help us to learn well the lessons He taught: that love and truth and service are the truly great things in life; that riches and the praises of men are worthless unless the purposes of our hearts are honest and just and right. Give us high desires and ambitions to be great in the truest sense. Amen.

Lord, come away;
Why dost Thou stay?
Thy road is ready, and Thy paths made straight
With longing expectation wait
The consecration of Thy beauteous feet.

—JEREMY TAYLOR (1613-67)

The English Presbyterian Mission In China

By MISS ELIZABETH R. BALLENY, Dumfries, Scotland

In the closing months of the European War there fell upon the English Presbyterian Church a tragic blow when a V2 bomb crashed on the Church House in London, where a conference was being held, and killed nine members of the staff, including the General Secretary and his assistant, the Financial Secretary and his assistant, and the Foreign Mission Secretary. Nine others were sent to hospital suffering from injuries. The Moderator of the Church was on his way to the building when it collapsed, and the Treasurer and Magazine Editor of the Women's Missionary Association had left only an hour before. The Church bowed in deep sorrow, with resignation to a divine purpose in this mysterious stroke, saying in the words of a magazine tribute, "As they died with the work of God in their hands we pray that we who live may have the grace of God to carry on that same work in the spirit of their Master and ours."

This depletion of staff at home had been preceded by a great reduction in the missionaries aboard. The English Presbyterian Church has mission stations in Bengal and Malaya, but the bulk of its work is in China. Before the war its personnel numbered about 25 men missionaries (not including wives) and 26 unmarried women missionaries. Then blow after blow fell. Formosa was evacuated at the end of 1940 under pressure from the Japanese Government. Later, the staffs at Amoy and Swatow were interned, but work up country was carried on for three years by the remaining missionaries. Last December most of these were evacuated and made the hard and dangerous journey home by India. Now there are only three missionaries left on the Chinese field, with two more standing by at Kunming (in West China on the Burmese border) to watch the situation and ensure the passage of supplies to the Chinese Church on the spot. In Malaya, the fall of Singapore resulted in the internment of the missionaries in Sumatra. Some of the evacuees from China reached India with the aid of the American Air Service. One of the women missionaries wrote, "The American Army personnel could not have been nicer, the trouble the Transport Officer took to get us all safely off by transport was terrific, and there was no query as to whether we were British or American. I wonder if a word of appreciation could be sent to the right authority, for without them we should literally have been completely stuck."

When with sorrow the missionaries in Formosa parted from the Christians among whom they had worked for many years and whom they loved. it was noted "with a warm sense of comfort" that the text for that day in "Daily Life" was "There is hope for a tree if it be cut down, that it will sprout again, and that the tender branch thereof shall not cease." The Church looks forward to reoccupying the centres from which for the time it has withdrawn, and in a strong call sent out through its missionary magazine says, "In that day of our return we shall need our present staff, rested and refreshed. We shall need new recruits with vigor and training. We shall need money, and lots of it, to bring relief to underpaid servants of the Church in China, to re-establish impoverished Christian institutions, so that our work may be revived. We shall need all this and more in order that we may take advantage of the new opportunities which in the providence of God will undoubtedly be opened before us."

* Miss Balleny, a volunteer missionary for many years in Assiut, Egypt.

Meanwhile, what of the Christian Church in China, left almost entirely unshepherded, facing invasion, poverty, destruction of villages and crops and the depression of daily hardship? A W. M. A. missionary who in Oct.-Nov. 1945 made a house to house visitation in the Hai-Lok-Hong area for purposes of relief spoke of "the horror of these past months."

"To tell about the contrivances of the people at this time to find food is too harrowing. Suffice it to say that it is known that children were killed for food, and in many villages at the beginning of the autumn there were no animals or poultry left alive." It was not unusual to be told that only two out of eleven in a family, or one child out of five, had survived. No wonder that in some places ground has been lost spiritually in the sheer struggle to live. Yet the banners go forward, and under Chinese leadership such as that of the Rev. Sheffield Cheng, whose visit to England in 1939 made a great impression, a new chapter is being written to the glory of God. The Swatow-Hakka Synod began last year a five-year movement which is to culminate in 1949 in a day of rededication to commemorate the coming of the Gospel to that field 100 years ago. Each of the five years has its special programme. 1944-45 is a year of conferences and retreats, now proceeding; 1945-46 a year with special attention to religious education; 1946-47 a year of evangelism, the aim being to evangelize everybody living within a phou's radious (about 3 1/s miles) of each church; 1947-48 a year of financial effort; 1948-49 a year for the lengthening of all preparations for re-dedication in thanksgiving to God. "These are the plans. When we think of the black background to their planning, of their hunger and poverty and many other difficulties, of the areas under Japanese domination, we cannot but be moved to admiration and thanksgiving for their faith and courage. . . . Iamstau, where the day of rededication is to be celebrated, is now in Japanese hands, but the leaders of the Chinese Church believe that on that day it will be free."

To turn to the home base, the chief need of the English Presbyterian Mission is recruits. Funds have kept up well, especially as regards the Women's Missionary Association, which has been able to pay $1000 to the Foreign Mission Committee this year and to put by a reserve fund. But the need for recruits is great. Of these there are a few, but more are needed. The standard set by post-war needs is high. At a recent meeting of the Conference of Missionary Societies, in answer to the question "What are the qualifications for a missionary today?" a worker in China wrote: "We want the best people we can get, educationally, socially and in every way, good mixers who can turn to anything and work with badly qualified and poor teachers, who can rough it and say nothing, ask for no favours except the privilege of service, and who expect no place and no reward (because they will not get it!) people who are just so keen that they can't help changing people by infection. I don't mention belief and faith as that's taken for granted." Another mentioned "ability to walk, to eat dirty food, to live alone, to endure." It may be that the experiences of war are preparing young men and women to see in the needs of China "the high calling of God in Christ Jesus," and to answer the challenge with their lives.

A Happy Sequel To A Sad Story

Those who were active in our missionary work twenty years ago will recall the great shock that came to the whole church when the tragic news of the death of both Mr. and Mrs. Guthrie was flashed to the United States. Hearts were bowed in grief to think of the four helpless children left without a mother.

God's promises were fulfilled in the direction of the lives of these dear litfle ones. The brothers of Mr. Guthrie and their wives cared for these children as their own. What a rich reward they have had in the lives of these young people.

—Editor.

Ithaca, New York

Dear Friends of the Women's Missionary Societies:

A long dreamed dream became a reality when Dorothy Guthrie Lasich and her little Patty, and Frank, Dave, and Catherine Guthrie came to our home in June for a reunion. It was the first coming together of this family since they left here 20 years ago, and it was the first time that Dorothy and Dave had seen each other since then.

The accompanying picture of the five show how these brothers and sisters feel, and I assure you that I can hardly state my thoughts of gratitude even now after a month's opportunity to think it over, since the little party was broken up.

I am writing you because you have been so considerate of my brother's family all through the years. As I look through my files I find that Mrs. John P. White, Editor of the Women's Missionary Magazine, received a letter from me, which she called an "article," in December 1925. A good many years have passed since then.

Inasmuch as many members of your Women's Missionary Societies, and others in the United Presbyterian Church do not know the background of this letter, I will give you a statement for their information. In the winter of 1924-25, my brother, Cuthbert B. Guthrie, from the United Presbyterian Church of Coin, Iowa, and his wife, Anna Barackman Guthrie, of the United Presbyterian Church of North Shenango, Pennsylvania, died at Doleib Hill, Egyptian Sudan, where they had served some years as missionaries.

The Guthrie Family—

From Left to Right: Dorothy, Frank, Dave, Catherine and Patty

Four little folks were left without their father and mother. The Reverend and Mrs. J. Alfred Heasty, fellow missionaries at the Hill, brought them to their new homes. It was a long trip for the young travellers of 9, 7, 5 years, and 1 month. Nevertheless, because of the skill and love of their temporary foster parents they arrived in good health. New homes were found with the Guthrie Brothers. Dorothy and Frank were reared largely in Santa Ana, California. Dave has spent most of his life in St. Louis, Missouri, and Catherine is a New Yorker at Ithaca.

Dorothy and Patty live in Portland, Oregon, where Dorothy teaches in a public school. She was graduated from the University of Oregon. Frank, who was graduated from Stanford University, was among the first men to enter the Army. Later he was given a medical discharge. He is employed in outdoor advertising. Dave was graduated from Westminster College, Fulton, Missouri. Last June he was awarded the Ph. D. degree which he earned at the University of Illinois. During his graduate study and since, he has been in the employ of the Government in anti-malarial research. Catherine is a junior in the Division of Home Economics at the Iowa State College. She elected to go to her father's Alma Mater.

We were sorry that the brothers were compelled to break away after being here only a few days. We are glad to state, however, that the two sisters have been together for a much longer visit. Only a few days remain for this delightful experience, and then Dorothy and dear little Patty will journey homeward toward the land of the setting sun.

Sincerely,

E. S. Guthrie

MORAL DELINQUENCIES

(Continued from Page 267)

Pittsburgh, says, crowded housing, lack of playgrounds, drink sold to minors, working mothers who know not Christ and particularly drinking, gambling mothers who leave the children to themselves all contribute to child delinquency.

To quote Mr. Hoover again:

"I am not blaming the youngsters; I am trying very definitely to do exactly the opposite—to put the blame where it belongs, on my own generation, which has failed in its responsibility to its children. We are fighting a war to establish the Four Freedoms for the generations now coming to maturity. We had better make sure that they have the self-discipline to live in a free world."

The church, as a church, cannot evade its responsibility. Not only to the parent does God say: "Take this child and nurse him for me," but to every congregation He is speaking today "Suffer the little children to come unto me," with all that that command entails.

"My City" is making a "survey"! "My City" is really trying to do something about this problem that a broadcaster has called "a problem so gigantic and terrible that it is beyond the imagination of anyone".

What is your city, your church, doing about this?

—*Editor*

Beauty in the Desert

Good News from Far Countries

The Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, The Anglo-Egyptian Sudan

A CHALLENGE TO OUR YOUNG WOMEN

By MISS VERNA PILLOW,
Khartoum North, Tthe Anglo-Egyptian Sudan

There is a challenge facing the young women of the United Presbyterian Church today. Their answer will determine the destiny of souls, for it is the challenge of foreign missionary service. A part of this challenge comes from the North Sudan with an urgency that can scarcely be expressed in the inadequate words of my pen. At present many doors are swinging wide open inviting us to reach the women of a people who are gradually letting go the old way of keeping their women folk ignorant. A growing desire on the part of the women themselves for learning beckons to us who have the "words of eternal life" to be the agency that will make them literate. If we delay, our opportunity may be gone.

If you can answer "yes" to the questions I'm going to ask perhaps God is calling you to have a part in teaching the women of the North Sudan part of the work which has had no new recruit from America since 1930 when I first came to the field.

Do you like variety? You will find it here I am sure. Take the weather, for instance, on a certain March day—after enjoying a cool night sleeping outdoors under one or more blankets you will arise to enjoy the freshness of the early morning. Soon the sun will begin to make itself felt, but to break the monotony of too long a day with sunshine only, a strong breeze arises to bring with it clouds of dust that whisk and roll, and finally, spending themselves, manage to deposit their dust on your veranda. Intense noonday heat beats down to do its part to add to the variety, then afternoon hours gradually cool off into a delightfully balmy evening. The sun has no sooner set than the full moon adds her contribution.

It would take too much space to tell you of the variety of duties varying from car-driver to peacemaker, to teacher; of houses to visit ranging from dirty mud hovel to rich man's dwelling; of drinks to partake from perfumed water to strong black coffee. But the varieties which offer you the real spice of life are the many opportunities to impart to these less fortunate sisters the wide knowledge it has been your fortune to acquire in a Christian land.

Do you like beauty? You may wonder if that is to be found in a land where miles of desert stretch themselves over the greater part of its area. But beauty, perhaps accentuated by its lack of abundance, is seen in clear, bright, moonlight nights; moonless starlit skies; palm trees and picturesque sailboats; Gordon statue silhouetted against a western sky aglow with setting sun; or cathedral spires towering above the low buildings and trees of the plain. But even more than satisfaction in this beauty you'll find blessing in the knowledge that you are helping to put the Beauty of Christ into barren hearts and lives so clearly typified in the barrenness of living and surroundings.

Do you like adventure? You will not experience adventure as it is usually associated in our minds with missionary life in Africa—I mean the scary kind—such as lions, elephants and snakes. Nevertheless adventure awaits you. Perhaps it will come to you in a mud house at about 9 o'clock one morning in the form of a half loaf of bread and a generous

dish of scrambled eggs which you will be expected to partake of heartily in spite of the fact that you had sufficient breakfast at home two hours ago. Sometimes it comes in the form of surprise entering an ill-lighted room from the glaring bright sun you may sit on a high bed with your feet dangling in space thinking that the pupil, the native Bible teacher, and yourself are the only ones in the room. As your eyes become accustomed to the subdued light all at once you are aware that lying curled up on a small rope bed in the corner is a little old wizened-up grandmother. Or it may be a neglected little urchin with unkempt hair caked with rancid grease, who appears in the doorway to see what is going on. Her eyes need treatment and her large abdomen protrudes over the little leather skirt she wears. A prayer springs to your lips that she and many like her might be helped in the countless ways needful, and that they may not become little old wizened grandmothers without having had a chance to know the Light of the World and the blessings He brings.

It seems superfluous to ask—do you want God's will? It is not only because we are God's children that we want His will, but also because it is within the confines of that will that we find true happiness. And here the challenge comes to both young women and older women. I have known cases where the purpose on the part of young women to answer the call to foreign missionary service has been thwarted by mothers who did not wish to let their daughters go. To mothers I would say that they are called upon to make a greater sacrifice than the daughter who goes to find satisfaction in variety, beauty, adventure and new friends; but the two will find perfect peace and joy in God's will and compensations only known when they are experienced.

What will you do with this challenge? Won't you consider it?

WE ENGAGE IN THE BLACK SLAVE TRADE

By W. Don McClure
Akobo Post
The Anglo-Egyptian Sudan

I do not mean this as a rhetorical outburst to catch and hold the attention of possible readers, it is the literal truth. Your missionaries to the Anuaks have become engaged in handling slaves, and we have committed the Akobo Mission to be slave masters for two little black slaves until they can buy back their freedom. We became "slavers" (and I don't mean hard workers either, for we never are that) very suddenly and without premeditation or preparation. It all happened one evening when our district Commissioner came back from a long trek to the ends of the Anauk and Murle tribelands. As is our custom when our British friend comes in from a long trek we invite him down for his meals for a day or two until he gets his house set up, and also to give him a taste of good food, he having lived on beans and onions for weeks at a time. And may I diverge just far enough to say, our British officials seem to have a great hankering for American food, and we for their refreshing company.

On this particular evening our D. C. astonished us by walking in with two little naked boys at his heels, ages about four and seven years. His first words were, "Would you like to have a couple of slaves." There was no doubt about my desire but I would prefer to have a couple huskies whom I could send out into the fields to hoe corn and look after the cattle. Then I got from him the story.

While traveling between the Anauk and the Murle tribelands he met a group of Murle driving a bunch of cattle. Interested in why Murle should be driving cattle into the Anuak country, but suspecting nothing, he made inquiries. As soon as the Murle were questioned, and not having previously agreed on the sto-

ry, they began to contradict each other. One said the cattle were to be paid on a marriage, but this was an obvious lie as chaps going to a marriage or taking cattle as payment always are dressed to the limit—at least have two strings of beads on instead of one. Another said the cattle had strayed and were being returned. Again the history of Anuak-Murle relationships was against him for they had been stealing cattle from each other for generations and a straying cow was a lost cow to be hidden away. A third story was that an Anuak had divorced his Murle wife and the cattle were being returned to him. But who ever heard of an Anuak marrying into the Murle tribe for to get such a girl he would have to pay twenty head of cattle to her father. Whereas within his own tribe he can marry for three to five head of cattle. The Murle will marry Anuaks but never the other way round. It's too costly.

So the D. C. began to get suspicious and ordered his police to detain the men and cattle. With that the men broke and ran into the high grass and soon disappeared. But one of them had been recognized by a carrier in the D. C's retinue and when he returned to his village he found two police awaiting him. The others were soon rounded up and taken back to the D. C. After two days of lying, the truth was gradually pieced together. The twelve cattle being driven to the Anuak chief of the village of Adonga were in payment for a small Anuak boy recently sold to the Murle.

After further delay the boy was brought in—but there seemed to be some confusion for instead of one boy there were two boys and both of them had been found in the same Murle village and living in the same Murle chief's house. Finally after several more days delay the Murle chief who was holding the little Anuak boys and the Anuak chief who was accused of selling them were brought face to face and the fur began to fly.

First of all the Anuak accused the Murle of stealing the boys in a recent raid, and he had fifty to sixty witnesses from his own village to back him up. The Murle in turn produced his multitude of witnesses—(in this country nothing is ever established by "the mouth of two or three witnesses" for any man with such poor backing would soon be shouted out of court by his opponent) to prove that the Anuak had entered into negotiations with him for the sale of the boys, claiming that the boys had been stolen from the Ethiopians in an earlier raid and the Anuak was afraid to hold them as he lived on the border and wanted to sell them into the interior where they wouldn't be found. The Murle had promised to pay twelve head of cattle for each boy. Twelve cattle had already been turned over and the remaining twelve were enroute when taken by the D. C.

The weight of evidence being against the Anuak chief he finally confessed to the sale of the boys and he gave the following information about them. The smallest boy was his own by a "public woman", i. e. a woman whose husband had died and she was left unclaimed by any relatives of the husband. The chief claimed her but she ran away with another man as soon as her boy was old enough to look after himself (about four years of age). He didn't want the child for neither of his two wives would take care of him, so he sold him to Murle. The older boy was actually stolen from another Anuak village across in Ethiopia several years previous, the father being killed in the raid and the boy captured with his mother. The mother subsequently dying, this chief had another unwanted child on his hands. He felt he was making a good deal in selling two small unwanted boys for twenty-four head of cattle—and

so he was but he neglected to account for the long arm of the Sudan Government.

The Murle were very anxious to have the boys in exchange for cattle as they are cattle poor, having herds numbering thousands upon thousands with little use for them but to pay marriage dowry. The Murle seem to be a dying tribe and they are conscious of this and so very anxious to purchase slaves or capture them. The Murle will frequently raid the Anuaks, or the Nuer, or the Ethiopian, and more often than otherwise their greatest haul will be in women and children and they will pay little attention to cattle. The Anuak on the other hand having very few cattle will in raiding the Murle steal cattle and leave the women.

But such is the story behind our should be thankful for things that becoming "slave holders." The D. C., fearing the Anuak chief would again sell the boys took them away from him and bringing them to Akobo asked me to take them as wards until they became of age.

Knowing the great advantages of having the boys from an early age I was glad to take them. Now Omot and Nyagweta have become the idols of the school. There was a daily quarrel between the different "huts" as to where the boys would sleep until we had to work out a sleeping schedule for them. The school boys have taken them completely under their care and I find that not only are two small boys being trained but also 45 older larger boys are learning what it means to be "their brother's keeper."

NOTES FROM A WAD MEDANI DIARY

By MISS MARY J. McKNIGHT

Sept. 30—Train two hours late just because it looked like rain which means we arrive at nine p.m. Saturday night. I'm afraid it will be the Sabbath by the time we get enough things unpacked to eat.

Oct. 4—Went for a joy ride this A.M. Still haven't learned this place, so drove past the street where I should have turned, then went on and on until I saw I had reached the end of the town. Of course, I found where I should have turned, after I'd gone back.

Oct. 10—Such *hot* weather as this place has! Of course, it could be that I'm soft after four years in America. But at least at Khartoum, one can get outdoors. Wad Medani is in the c otton planting area, and not only is there irrigation, but the rains are heavier and the result is mosquitoes.

Oct. 18—What a blessing the Ford is in this spread-out town. The distances would be impossible without one. It is one-third mile to the post office, eight miles to church, and one mile exactly to either the station or the grocery store. My round trip taking the teachers out and going for them was just under six miles. Not one of them could have gotten to her work today on foot, for there are no buses or street cars. You'd have a good laugh to see what the people do use to get about here. They have taken bodies of little cars, added shafts in place of the engines, and used an old horse or bony mule for motor power. Some vehicles have no tires, some have solid tires, and others have tires only on some wheels. When you see one of the latter coming, you wonder where it will be when you meet it, for it weaves back and forth down the road. Will it be on the right side? I mean *right*, too, for we drive on the left here.

Nov. 7—Blow-out this A.M. I had to send the Ford to the garage, for I'd never even seen one of these tires changed. I watched the boy do it and the next time I can at least supply the brains. I doubt if I have the brawn.

Nov. 10—This morning in the old part of town. The streets are narrow and crooked—no army could

march through them. I could easily get lost and not know in which direction to go to get back to the car, for we don't try to take it through to where we want to go. A very talkative young man, who is a government teacher, was home because it is Friday and that is government holiday. But one thing he said I wish I could get across at home. In speaking of the people about Kassala, he said, "They haven't been taught. They call themselves Muslim but they don't even know the prayers of the feast. We Mohammedans should send some one to teach them." Oh, that we could get there first! But there isn't much chance with this static staff we have. There is actually one less on the roll of missionaries for the Northern Sudan than were here the first year I arrived in 1922.

Dec. 1—A bride in one of the houses was so frightened of the supervisor that she could hardly hold her book in her trembling hand. She looked about twelve years of age, but probably is fourteen, for she is small. She has some nice new furniture, really more than she needs in one room; but that is all the room she has. She is a Sudani, so she is in her mother's compound. Had she been Egyptian, she would have been taken into one room in a strange household, with folks she probably had never seen until the night of the engagement. Here, it is the groom who is the stranger.

Dec. 7—War Supply granted the permit for two new "tyres," as they spell it here. But it is going to be hard on the budget, for they will be forty-five dollars each. We can do nothing else, for these 1937 tires are quite worn through. Had a major operation on one of them to get us through the last ten days. This will do for a spare now. It is the last of the original five. Seven years in the heat of the Sudan is not too bad.

Jan. 2—Who said it is winter? It is surely summer today when a voile dress is most acceptable. But we had little cooler weather in December.

Jan. 8—I told Abdu that Mrs. McClure and the children are coming for two weeks, maybe four, and he said "Good, you won't have to read a book at the table."

Jan. 21—Lyda and the children came a week ago. It is grand having some one here when I come home. We all enjoyed a trip to the Monkey Wood Monday afternoon. It is nice that it is so near that one can go without using much gas. It is only four miles away. There really are monkeys, too. We saw lots of them this time.

Jan. 24—It's delightful weather again.

Feb. 20—Back from Association (annual mission meeting). It was rather strenuous. Made a program for advance. Surely there will be young people as soon as they are released from the services for this work. But that means that the church will have to be ready to support them even if it requires sacrifice. We could now be teaching the people of El Obeid and Kassala if there had been money to send out the young people who wanted to come about ten years ago. Since so many folks have to buy bonds anyway, why don't some either send them to the Boards or put them away for this purpose? Perhaps there won't be another depression, but history usually repeats.

March 17—Back from a tour of Port Sudan and Atbara. The Bible Women are doing good work in both places. Don McClure took my girls to work here while I was gone. He is off tonight for the South. Lyda and the children go on after ten days to Erkowit. The house will be empty!

April 10—Met such a fine Sudani woman this morning. Her neices take lessons. She is tall and well built—quite black. I noticed her tribal marks first thing, for they are across

the cheek instead of up and down as they usually are here. She was educated in the English Mission School and taught there some years. She is perhaps thirty-five years of age and married. "But God didn't give me any children," she said, so she had been carrying on a little school on her own. Now her husband is building a house out of town where he has work. He says it is between two villages, so she plans to open another school there when she gets moved. "If God gives you light, you shouldn't keep it to yourself," is her motto. She is a fine Christian and a part of the leaven that must eventually leaven the whole. We're teaching more than two hundred young women here in Wad Medani, about a thousand in the Moslem part of the Sudan. We know that in His time and way the Word must bring forth fruit if we are faithful in prayer.

Egypt

MRS. W. J. SKELLIE, Editor, Luxor, Egypt

FIRST EGYPTIAN ANNUAL MUSIC CONFERENCE

By MISS STELLA ROBERTSON, Cairo, Egypt

A dream of many years has been realized!

Long ago when I first came to Assiut as a short-term teacher, I found the senior students and teachers of Assiut ollege very anxious to learn to read music. Miss Ruth Work had organized a class for them in which I helped her and I have never had a more enthusiastic group of pupils than these were. The following summer four of these students spent the entire two months of vacation travelling through the Evangelical Churches of Upper Egypt, teaching the congregations how to sing the psalms and hymn tunes correctly. I am afraid, owing to the pressure of other duties, we have not done for the Evangelical Church what we ought to have done in this direction. Some times we have taken individuals, Pastors' wives, or seminary students or other young people in congregations and tried to help them read music sufficiently to lead choirs, but it has been slow and disappointing work, because we could reach so few.

This year a visit from a Mr. Rolla Foley of the Friends Mission at Ramallah, who has been spending some years now working with all Mission groups in Syria and Palestine in a Music Teachers' Association and in Summer Conferences and Festivals, has paid Egypt a visit. From the inspiration gained by his visit, we decided at last to organize a Music Conference at Dales Hall at the American College for Girls, which would be of use to the teachers shortly after the close of the school year and before they scattered. The response has been very encouraging and we expect at least double the number of students to register for next year.

Miss Patterson of Ezbekieh has kindly borne the heavy responsibility for the preparations and we have gathered our Committee from other Mission bodies.

On the 25th of June, we enrolled 80 students and began our five days conference using the morning hours from 8:30 to 12:45. The periods were arranged as follows:

A Devotional period led by the Rev. A. C. Martin of the Church Mission to the Jews. Music appreciation also by the Rev. A. C. Martin.

Sight-singing classes. Miss Mary Lybrook of the P. M. I. Assuit, and Miss Noor Rizk of the American College, Cairo.

Choir conducting and voice training, Miss Kathryn Ogilvie of the American College for Girls, Cairo.

Musical games to teach to children, Miss Helen Walker of Assuit.

Anthems in Arabic for Church choirs, Miss Martha Roy.

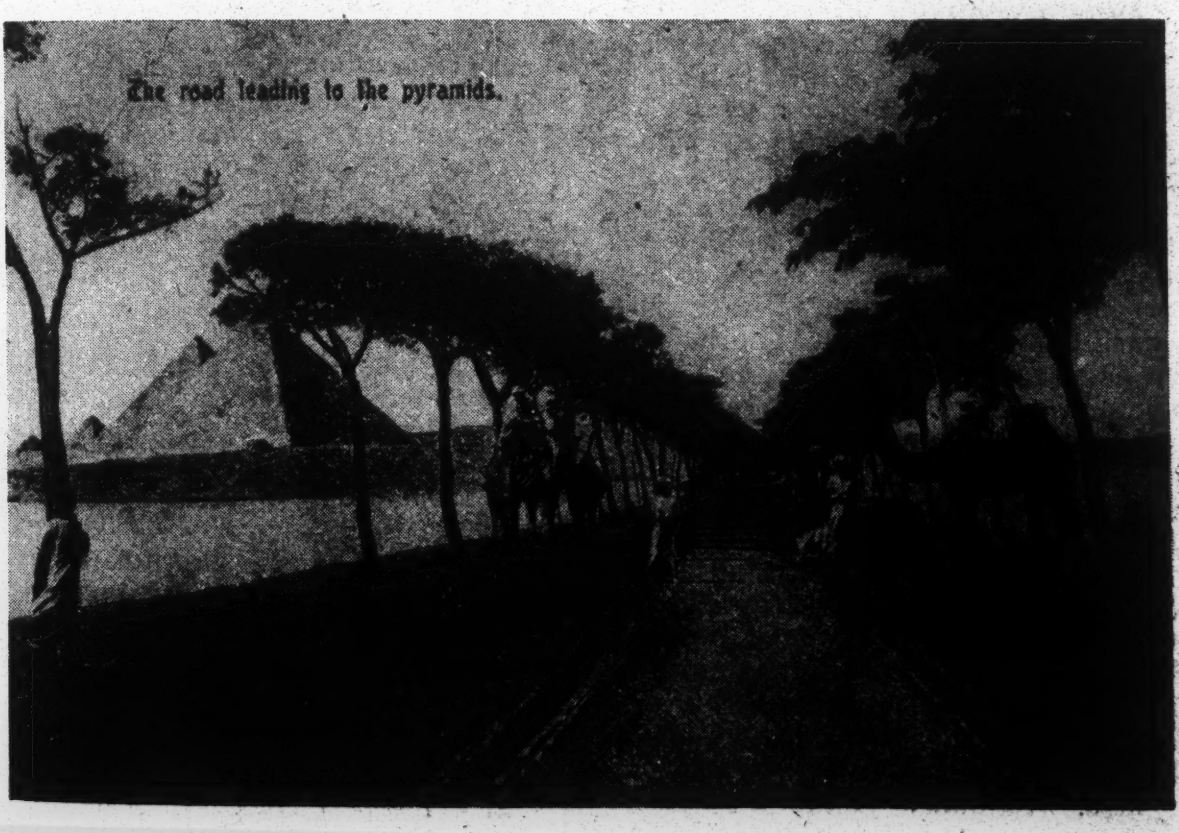
All of these were very much appreciated, especially I think the games periods, which were entered into by even the dignified Pastors. These were varied enough to be used for very small children and older ones, and later there was an extra period added in the early morning to give more time.

Miss Roy chose for her anthems music suitable for Christmas, Easter, Weddings, etc., and music was taken from Oriental, Welsh, old English folk tunes and Negro Spiritual sources, and it happened two of these tunes were chosen by Mr. Martin for playing in their orchestrated form at the Musical Appreciation Class—"Were you there when they crucified my Lord?" (Negro Spiritual) and "Greensleeves" (old English folk song) successfully used with the Arabic translation of the Christmas arol, "What Child is this?" These beautiful and expressive anthems will lend great interest and variety to many church services, this year and act as suggestions to choir leaders.

In the Appreciation Class what pleased us most was to see an Egyptian audience and spell-bound, listening to the best music and Mr. Martin guided them along our brief survey of the beginnings of music to the understanding of what is meant by simple terms such as "counterpoint" and "canon", teaching them to recognize the tones of different instruments in the modern orchestra and giving a few outstanding examples of the effect of the modern orchestra. They especially enjoyed some examples of the finest solos and choruses from the great Oratorios.

I was interested to find what a keen desire there was amongst all, to learn how to beat time correctly and how to get the necessary shading and variety into the singing of choir groups, and no better leader and instructor could be found than Miss Kathryn Ogilvie, whose experience has been wide and who so well knows how to obtain the best results.

Perhaps more important than the


The road leading to the pyramids.

subjects studied was the atmosphere of good fellowship amongst all the young and old, coming from different parts of the country and being at first strangers to each other, but finding many mutual interests and inspiration from the opportunity to talk over their problems together. We certainly hope that some of these groups may meet from time to time through the year and that next year we shall be able to meet the needs even more successfully than this year.

India

MRS. JOSEPH ALTER, Editor, Sialkot, India

A LETTER FROM RAWALPINDI, INDIA

Dear Friends:

Since I last wrote to you Marian Peterson went on furlough so I have had charge of her Bible Training School. There are nine girls in it. Mrs. Mary Samuel takes charge of their boarding arrangements and teaches the New Testament subjects. A girl who finished the course before Marion left, teaches Old Testament courses and I teach just one class. Last summer I taught six of the Minor Prophets and since vacation I am teaching Daniel. I have not yet decided what the next book will be. I enjoy teaching after I once get the courses prepared. Teaching by books of the Bible in a Bible School is quite different from teaching a class in an ordinary school such as I have done before.

It is interesting to see the growth of character in the girls as they attend for the two years. They are supposed to have passed the Eighth Class before they come. The hope is to eventually get girls of the higher class also. Mrs. Samuel is very good for this teaching; she worked so many years as a Bible Woman that she can present the Hindu and Mohammedan view of things to them very well. They have a class each day with one girl presenting a lesson for a Young Girl's Society, or for a Hindu group or for a Mohammedan group. On Wednesdays they go to visit homes in the city with an older Bible Woman.

Mrs. Samuel's daughter-in-law, Mrs. Grace Samuel, is the Head-Mistress in my City School, you remember, and is quite good in her work too. So I really should not have so much to do, with these two good helpers, but I seem to keep busy. The name Samuel is almost overworked for I have two other teachers in the school named Samuel. They are not related to these two.

This is the season for Thank Offering services. The Young Girls Society had theirs a week ago last Saturday. The Women's was last Tuesday and the children have their Junior one next Saturday. I have assisted in furnishing that very important part, something to eat, each time. A tea for the Women's group used about three pounds of sugar and since our ration is two pounds a month per person it required a little figuring to do it. We had a Thank Offering service at church yesterday too. The Women's offering will be about Rupees two hundred. My front yard makes a nice place for these teas and meetings. There is a hedge on three sides as the road comes into the house on one side and the fourth side is toward the house. There is grass even if not quite so velvety as some I have seen and enough trees to furnish a fair shade. It is just about the size of a badminton court, as it is where my teachers play. I often wish you could see this colorful group as we have our meeting. There were thirty-nine of us on Tuesday.

The Annual Mission Meeting was in October, as usual. We had the few-

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MRS. JOHN P. WHITE, Editor, 120 Carnegie Place, Pittsburgh (8), Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh (21), Pa.

Wishing All Our Readers A Blessed New Year

THE GUIDE FOR 1946

Years ago, a little, complicated picture—a maze, appeared periodically in *The Youth's Evangelist,* with a story and "application."

It was the Labyrinth at Hampton Court near London. It was a hedge of English shrubbery with dense foliage planted in a geometric pattern with paths between the rows. This was planted in the time of William the III 1609-1702.

It was, and still is, just for sport and entertainment; the puzzle is to enter, take the correct paths and emerge shortly at the place where one had entered.

As a girl, I was always interested in the little plot and tried to figure it out. After many failures I studied it, placing pins at critical points along the way and I found the secret!

Years later came a visit to Hampton Court. Nothing could have dissuaded me from making a trial of the puzzle. Before entering I looked at the drawing on the outside, studied it—yes I was sure now; I knew just where to make the turns—to come onto the last path to freedom. First I must go straight ahead, turn right on first and second choices, and afterward, when there was a choice always turn left.

All went well past the two turns, then I forgot. Had I turned twice or did I turn three times? Alas for the confusion! I made the wrong turn and found myself in a dead end. There was nothing to do but to retrace my steps. What had been on my right was now on my left and I found myself with three choices forward, right or left. I took the wrong one and became more confused. Some fellow travelers passed me but they were lost also. I could see the feet of others on the next paths and could hear their voices but not those of my friends.

In my zeal to enter I failed to give strict attention to a notice: "If you become weary, or confused and want help, Stand still, signal the guide and he will show you the way out." I was baffled, beaten, weary and helpless. I looked up. There on a projection of a tower was the smiling guide. "Do want to go out?" he called. At the moment I could not think of anything I wanted more than that. "Turn around" he said, "go forward, turn right, turn left, turn left"—and to my relief I was free!

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MISS SOULE CALLED HOME

A Cablegram—just the brief statement that Miss Soule had passed away.

When the news came to me over the telephone today a flood of memories poured through my mind. In a few minutes I was re-living a week with Miss Soule.

A night in January 1938, dark, dark as midnight, though only about nine o'clock, when Dr. Adair's Motorboat with Dr. and Mrs. Smith, returning from a short vacation, and three rather nervous visitors* drew up to the "wharf" at Nasir. Amid the laughter of the unseen crowd on the steep bank, the shouting and swinging of lanterns, the clear voice of Miss Soule was heard in welcome and the directions where each traveler was to go to get ready for the splendid dinner, prepared by all three women on the compound, which awaited us in her "Home". Yes, we spell it with a capital "H", for it was the "Home" for about a dozen children, orphans and half orphans of various ages, whom Miss Soule had brought under her tender care. It was in Miss Soule's Home that the three visitors had their breakfasts, enjoying especially the bananas and papaya which she had grown for her own family. To teach Nuers to eat fruit, to show them how to grow it, to provide the fruit for her family, was indeed a gift to Africa.

The second morning Miss Soule introduced us to her children. They had already had their breakfast and were busy with their little duties, for all, as they grew old enough, were taught to share the labors of the home. How Miss Soule loved those little folk, especially a darling little fellow about two years old, who hugged her and kissed her and who in return received as much as he gave. Her mother-love was just overflowing.

Another morning we went to breakfast early enough to be with the children at morning worship. Memory verses, a song with organ accompaniment, a prayer and she sent them out to work or play.

Again on a Sabbath afternoon we joined in a more formal service. Nephew "Bill" presided at the organ, and all of us joined in singing in two languages.

At the Sabbath morning church service, where an organ is used and in the Sabbath School where the xylophone is used, the singing was excellent. Miss Soule with her family and her school children with their simple "cloths" of blue gave a touch of color to an otherwise dark background, and their sweet voices accustomed to daily singing made a lovely contribution to a wonderful worship service.

Miss Soule had her part in the translation of psalms, portions of Scripture and other literature. At the time we were there we watched the teacher who sat on the porch copying a translation of one of the Gospels which was to be sent to London to experts for correction and approval.

Again we saw Miss Soule in a time of tragedy. She was seen with her long staff in hand, rushing past our house (Adair's) toward a village farther out. It was learned that one of her teachers was seriously ill. A little later a messenger came asking for Dr. Smith's mattock and every-

* The Editor accompanied Mrs. Harriet S. Boobyer and Mrs. A. J. Randles on their Survey of the Foreign Fields.

body knew what that meant; soon a number of us went in the truck to the spot and witnessed the saddest spectacle that we had ever seen in all our lives. The men were digging a grave beside the hut with great difficulty; the earth was like iron; some of the clods they threw out were almost as large as their heads, but soon a very, very shallow grave was made. In the meanwhile Miss Soule was within the little hut with the heartbroken mother; Dr. Smith with a special implement was removing the bracelets and heavy metal anklets. The time came for committing the body to the inhospitable grave. The Nuers have a certain way of placing the body—never straight but in a curve, and there seems to be an unwritten law that no cloth must be allowed in the grave. At the insistence of Miss Soule the mother consented to allow the blue uniform—a piece of cloth to be draped over the body, which was carried out and placed according to rule. The small son, about nine years of age, who had not been much in evidence, was required to throw in the first clods which he was very reluctant to do; he was weeping, as any child would weep; his painstricken face never comes to my memory without bringing tears. The father had gone away, no one knew where, and this child stood alone. When he hesitated, the men would brook no delay, for they too must thow in some clods before the final covering would come. Miss Soule went to the help of the little one, put her arms around him and pressed him to her side until the final ceremony was over, Dr. Smith's prayer finished, and the crowd of men had disappeared.

At this time I do not know if Miss Soule was able to be present at the organization of the church in Nasir—(an epoch in the life of the United Presbyterian church)—and at the ordination of the elders. The best educated elder was young—very young for such an important office. He was Ret one of her boys who had had years of Christian training in a real Christian home; who had from childhood learned the Scriptures and who had shown himself worthy to be set apart for this holy office. I think Miss Soule, in her suffering and weakness, had she been present might have paraphrased Simeon's words: "Now lettest thy servant depart in peace for mine eyes have been seen the glory of thy salvation in this my child—Thy child now dedicated to Thy service."

Miss C. Blanche Soule school teacher, nurse, foster-mother, translator, missionary gave all she had to her Master.

"Devotion to a great cause, makes a great life."
By this standard, Miss Soule was a great woman.

EDITORIAL

(Continued from Page 287)

The world seems to be just a vast labyrinth, with many paths confusing even mysterious. When two Victory Days had been celebrated we told ourselves the war was over and we began to settle down to normal living, or so we thought. Even though the surrenders have been signed, the fighting is not all over; the Far East is in commotion; the problems of peace are baffling. The men to whom are entrusted the responsibilities of directing national and international affairs run around in "big twos", "big threes", "big fives" or companies to "confer". Theirs are questions that need more than human wisdom, but it seems that every one, with characteristic self-confidence, tries to assure us that he knows the way out. While some of these men are devout and high-minded, the most

of them, to our sorrow, give no evidence of wanting any power other than their own human intellects. They are lost and confused in the labyrinth and do not know that there is a Guide to help them. If they would stop, look up, they would hear the Guide asking them: "Do need help? Would you like to know the path to follow? Would you like to find your way out of this maze?"

At the beginning of this new year God is speaking to individuals, to churches, to nations as He has spoken through the centuries: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

The Magazine says—

The time will soon be here to order Program Calendars for 1946-47. Nearly all the 24,500 copies were mailed out this past year, and we expect to have none left over at the end of the year.

They will sell at five cents apiece—no rates being given on the basis of twenty-five or more.

Now there are a few items of importance that we should have you note:—

First—Send all orders to
Mrs. Ralph H. Arnold, Treasurer
525 Mifflin Ave., Pittsburgh (21), Pa.

Second—*Send orders through your local Literature Secretaries—not through Presbyterial Secretaries.*

Third—*Send money with your orders.* This will save both time and expense in our office, and give us much needed cash with which to work.

Each year some of our groups estimate the postage on the package, and include the amount in the total cost. This is a most acceptable consideration; and we would rather have all follow the example of the few, than have to raise the price, which in time might become necessary.

Mrs. Ralph H. Arnold

HONOR ROLL

DELEGATES TO THE 1946 W.G.M.S. CONVENTION

(Continued from the November Missionary Magazine)

Presbyterial	Date Received	Secretary Reporting
10. Conemaugh	November 2, 1945	Miss Ruth Brown
11. Vermont	November 3, 1945	Mrs. R. D. Sargent
12. First Ohia	November 5, 1945	Miss Anna M. Brown
13. San Francisco	November 5, 1945	Lillian G. West
14. Caledonia	November 7, 1945	Mrs. H. S. Fisher
15. Women's Association of West	November 10, 1945	Mrs. D. R. McCrery
16. Chartiers	November 16, 1945	Mrs. Oscar S. Cowan
17. Cleveland	November 17, 1945	Mrs. H. T. Borton
18. Arkansas Valley	November 19, 1945	Mrs. Curtis Field
19. Mansfield	November 21, 1945	Mrs. Elta Dodds
20. Nebraska	November 24, 1945	Grace M. Keeton
21, Beaver Valley	November 27, 1945	Mrs. L. W. Cole
22. Oregon	November 29, 1945	Mrs. Jed Looney

MRS. O. H. MILLIGAN, Secretary, 905 Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

THE 1946 THANK OFFERING

The Thank Offering year closed December 31, 1945 and we are now looking forward to plans for 1946. It is impossible for all secretaries to follow a uniform program as location and circumstances govern the activities in different sections of our Church. The secretaries of presbyterials and societies, knowing local conditions, should make their plans accordingly. There are three features that all societies can use.

First—In making plans for the new year, prayer should have a large part. God will give wisdom if we ask Him.

Second—The Thank Offering should be presented at each monthly program. Literature suitable for this is at your disposal. Send the Thank Offering Department, 905 Publication Building, Pittsburgh, 22, Pa. Keep your list of supplies and order all you need.

Third Offering Boxes will be helpful in all societies whether you live North, South, East, or West; in country, town or city.

We have not yet been able to place the order for the new Senior boxes. It has been impossible to procure the necessary material to make them. Because of this condition, will all who can, please use your boxes of last year. The announcement will be made when it is possible for us to fill orders again for new Senior Thank Offering boxes.

As we cross the threshold of 1946, we hear echoed and re-echoed an anthem of praise from the hearts of America.

Never before have we had as great reason to rejoice for the blessings from the hand of our Heavenly Father. The suffering and the anxiety of the war years have been experienced by all Families were separated, the church missed its youth, and the accustomed routine of the every day living was changed.

During the trying days God was ever mindful of His people but many failed to be grateful. We have good memories for our trials, sorrows, and disappointments but fail to recall the blessings.

In the closing month of the last year the wonderful blessing of Victory and Peace brought us humbly to our knees to praise and give thanks. Gratitude was expressed by millions of Americans.

We now cross into the new year with confidence. May the words of Washington Gladden on "Walking with God" be our prayer during the days of 1946:

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move
By some clear, winning word of love
Teach me the wayward feet to stay
And guide them in the homeward way.
"Teach me Thy patience! still with Thee
In closer, dearer company:
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.
In hope that sends a shining ray

Far down the future's broadening way;
In peace that only Thou canst give,
With Thee O Master, let me live."

THE SPIRIT OF THANKSGIVING

We wish to share with you the message of Mrs. Nathaniel McBride President of the Avalon Young Women's Missionary Society. This was presented at the 1945 preparation meeting. It is just as timely for the new Thank Offering Year.

"A 'Thank Offering,' obviously, is an opportunity for persons who are really thankful to do something about it. Apparently this applies only to those who are, or perhaps should be thankful. Who then are these fortunate people, what conditions created them and why are these conditions different this year from any other year?

"The spirit of thanksgiving is an elusive thing. It is easily aroused but it is just as easily forgotten. A misplaced ten dollar bill that is found just when it is about given up awakens a fleeting thankfulness. Rain when it is needed or sunshine when it is wanted have the same effect, but these are commonplace, and it is hard to convince people that they have always had. A grateful band of early settlers gave thanks for a bountiful harvest but we who have been raised on the edge of plenty and have gone through several produce strikes have nearly forgotten that God has the final say about our food. Happily removed from the cyclone, tornado, and tidal wave areas, we even in the middle of a housing crisis, are accustomed to find our homes intact from day to day. Freedom of religion, freedom of speech, freedom from want, these are not novelties to us. We have known them all our lives and it is only when the misfortunes of others are brought home to us that we find time to be thankful for our own way of life.

"All of these circumstances hold true in this year just as they hold true in every year, but 1945 brings circumstances that belong to it alone. In 1945, the bloodiest, costliest war in the history of the world came to an end. The end of this great war affected nearly everyone and the effect was sheer, honest thankfulness. Our land was not invaded, we were the victors, not the vanquished. No wonder we are thankful! Brothers, husbands, friends are coming home to us. We still own the mighty atomic bomb, which had it been discovered by the enemy would have been used on Pittsburgh, our home, at the earliest opportunity. Peace has come at last and with it the realization that we are a nation, much blessed, a nation to which God has been very good and we realize more concretely than at any time since that first great Thanksgiving that we are a people who have much for which to be thankful."

LIFE DIRECTORSHIPS

$300.00 Each
(1945 T. O.)

1. Mrs. James A. MacDonald, Youngstown, Ohio. By friends of the South United Presbyterian Church.
2. Mrs. J. T. Stewart, Pittsburg, Kansas. By her daughter, Esther Stewart.
3. Mrs. Charles Wright Fulton, Pittsburgh, Pa. By her daughter.
4. Elizabeth McCoy, Philadelphia, Pa. By Mada Franz.
5. Jane McCoy, Philadelphia, Pa. By Mada Franz.
6. Margaret Orr, Youngstown, Ohio. By Dr. and Mrs. James D. Brown.

SENIOR LIFE MEMBERSHIPS

$25.00 Each

From October 1, 1945 to December 1, 1945.
(1945 T. O.)

56. Mrs. Ira Wiggins, Hammond, Indiana. By Hammond Missionary Society.
57. In loving memory of Mrs. Ernst W. Schmich. By her husband of Lyndhurst, N. J.
58. Mary O. Azdell, East Liverpool, Ohio. By her sister, Bertha M. Azdell.

59. Mrs. T. F. Smiley, East Liverpool, Ohio. By a friend.
60. Mrs. Anna Bush, De Lancey, N. Y. By a friend.
61. Mrs. Marcia Andrews, De Lancey, N. Y. By a friend.
62. Mrs. Mary Keator, South Kortright, N. Y. By her niece, Evelyn Campbell.
63. Mrs. Harry Isaacs, Gary, Indiana. By The Women's Missionary Society.
64. Mrs. Rebecca Stevenson, Dearborn, Mich. By The Women's Association, Littlefield Boulevard U. P. Church.
65. James A. MacDonald, D.D., Youngstown, Ohio. By the W.M.S. of South Church.
66. Marilyn Shaw, Youngstown, Ohio. By her mother, Mrs. L. W. Shaw.
67. Catherine J. Montgomery, Youngstown, Ohio. By Margaret E. Peterson and Mrs. Walter E. Hooper.
68. Mrs. Davis O. McCamy, Davenport, Iowa. By the Loyal Mothers, Gleaners, Willing Workers, L.O.A. and Cheerio S. S. Classes of the LeClaire Prairie Church.
69. Mrs. William Graham, Philadelphia, Pa. By the Jane Lamont Missionary Society.
70. Mrs. Edward Arnaiz, Philadelphia, Pa. By the Jane Lamont Missionary Society.
71. Christene MacLean, Boston, Mass. By the Anna E. Stoddard Y. W. Society.
72. Mrs. J. O. Campbell, Arkansas City, Kansas.
73. Mrs. A. R. Shaffer, Arkansas City, Kansas.
74. Frances Hamilton, Avonmore, Pa. By friends.
75. Mrs. H. Lloyd Bowden, Pontiac, Mich. By her family.
76. Mrs. George R. Hill, Newton, Iowa. By friends.
77. Mrs. Wm. A. Ramsey, East Liverpool, Ohio. By her husband and two daughters.
78. Mrs. Dale E. Brehmer, Pittsburgh, Pa. By her mother, Mrs. L. L. Hart.
79. LaVerne Hart, Loveland, Colo. By her mother, Mrs. L. L. Hart.
80. Edna M. Trimble, Blairsville, Pa. By Janet McClure.
81. Mrs. H. J. Reno, Youngstown, Ohio. By Mr. and Mrs. K. E. Higley.
82. Edith M. Palmer, Youngstown, Ohio. By her father, Warren H. Palmer.
83. Mrs. C. S. Lorenz, Cleveland, Ohio. By the Margaret Gordon Missionary Society, Brooklyn U. P. Church.
84. Glaydis Patterson, Akron, Ohio. By the Dora B. Whitely Missionary Society, First U. P. Church.
85. Wilma Malcolm, Akron, Ohio. By the Dora B. Whitely Missionary Society, First U. P. Church.
86. Nina Johnston, Youngstown, Ohio. By a friend.
87. Mrs Eureka Turner, Arkansas City, Kansas. By friends.
88. Mrs. Della Kerr, Americus, Kansas. By friends.
89. Mrs. Esther Kerr, Americus, Kansas. By friends.
90. Mrs. Ruth Hutchman Lewis, Pittsburg, Kansas. By her mother, Mrs. J. H. Hutchman.
91. Mrs. Chas. R. DuBois, Pittsburg, Kansas. By her mother, Mrs. J. A. Gibson.
92. Mrs. George Blackmore, Buffalo, N. Y. By Marturia Mission Circle of Riverside United Presbyterian Church.
93. Mrs. Ruth Seevers, East Liverpool, Ohio. By The Young Women's Missionary Society of First Church.
94. Mrs. Martha Nancy Van Ansdall, Salinas, Calif. By her daughters, Joy Van Ansdall and Lucile Glenn.
95. Mrs. Nellie Ritchie, Salinas, Calif. By her husband.
96. Nellie Armstrong, Salinas, Calif. By her brother, John Armstrong.
97. Mrs. A. T. Stewart, Drayton Plains, Mich. By two friends.
98. Mrs. E. L. Witt, Alexis, Ill. By Mr. and Mrs. T. R. Ferguson.
99. Mrs. Belle Miller, Alexis, Ill. By Mrs. Lew Miller.
100. Mrs. James Savage, Philadelphia, Pa. By the Ladies' Mite Society.
101. Mrs. Wm. McConnell, Colwyn, Pa. By the Ladies' Mite Society.
102. Mrs. George Dutton, Philadelphia, Pa. By the Ladies' Mite Society.
103. Mrs. John M. Gordon, Upper Darby, Pa. By her husband.
104. Mrs. C. A. Eakins, Pittsburg, Kansas. By a friend.
105. Mrs. Florence Lehr, Canton, Ohio. By Women's Missionary Society of Bedford Avenue U. P. Church.
106. Betty Wilde, Phoenix, Arix. By the Corena Daugherty Missionary Circle, Bedford Avenue U. P. Church, Canton, Ohio.
107. Mrs. Ernst Thurston, New Lisbon, N. Y. By friends.
108. Mrs. R. L. MacArthur, Davenport, N. Y. By friends.
109. Fannie McIlwain, Davenport, N. Y. By friends.
110. Mrs. Romiett Barkley, Harpersfield, N. Y. By friends.
111. Mrs. Virginia Young Schoff, Maylan, Pa. By her father.
112. Mrs. Annie Sherman, Philadelphia, Pa.
113. Mrs. Sarah Cooke, Philadelphia, Pa. By Mrs. Wm. Campbell.
114. Mrs. T. L. McCoy, Mercer, Pa. By two friends.
115. Mrs. John L. Atcheson, Pittsburgh, Pa. By Mrs. S. J. Fleming.

116. Glenn Corbet—In Memorial. By the Loyal Daughters' Bible Class of Union U. P. Church, McKees Rocks, Pa.
117. Norman Verner—In Memoriam. By The Loyal Daughters' Bible Class of Union U. P. Church, McKees Rocks, Pa.
118. Helen Louise McCurdy, Oakdale, Pa. By her grandmother, Mrs. Ida Aiken.
119. Helen Ferron, Pittsburgh, Pa. By friends.
120. Mrs. Carter B. Grundy, Pittsburgh, Pa. By Mrs. Thomas P. Trimble.
121. Mrs. Bernice Duff, Pittsburgh, Pa. By Mrs. R. J. Brown.
122. Mrs. John H. Gerstner, Jr., Pittsburgh, Pa. By a member of the Women's Evening Missionary Society of Second U. P. Church, Wilkinsburg.
123. Mrs. S. G. Glassburn, St. Petersburg, Fla. By her sister, Mrs. Lillian R. McClelland.
124. Mrs. J. C. Law, Denver, Colo. By a friend.
125. Mrs. Alice M. Heinceman, Denver, Colo. By Mrs. Frank Miller.
126. Mrs. John Littell, Denver, Colo. By Mrs. A. A. Harper.
127. Mrs. Helen More, Denver, Colo. By Mrs. E. C. Pierson.
128. Mrs. Christine Ragan, Fort Morgan, Colo. By Mrs. Snodgrass.
129. Mrs. Anna Blake, Monmouth, Ill. By the W.M.S. of West Side Church.
130. Mrs. Joseph Dixson, Monmouth, Ill. By five members of the World Fellowship Missionary Society of the Second Church.
131. Mrs. Ralph Cowden, Monmouth, Ill. By a friend.
132. Mrs. C. E. Meanor, Turtle Creek, Pa. By her husband.
133. Mrs. Robert P. Rhodes, Pittsburgh, Pa. By Mrs. Thomas P. Trimble.
134. Mrs. W. W. Stephenson, Sparta, Ill. By her husband.
135. Mrs. T. J. Cathcart, In Memoriam. By her son, J. M. Cathcart, Marissa, Iill.
136. Mrs. Anna Edmiston, Coulterville, Ill. By the husband and daughter and the W.M.S. in memory of deceased members of the Society.
137. Mrs. Ada Rainberger, Carrollton, Ohio. By a group of friends.
138. Mrs. Mae George, Carrollton, Ohio. By the Women's Missionary Society.
139. Clara Belle Simpson, Carrollton, Ohio. By the Women's Missionary Society.
140. Mrs. R. E. Gibson, Pittsburg, Kansas. By a friend.
141. Allen A. Snyder—In Memoriam. By his wife.
142. Mrs. Allen A. Snyder, Philadelphia, Pa. By Mrs. Charles McGowan.
143. Mrs. Harry Newsham, Philadelphia, Pa. By Mrs. Charles McGowan.
144. Mrs. Sam Saunders, Irwin, Pa. By her husband.
145. Mrs. Sylvia Hickman, Irwin, Pa. By the Bethel (Westmoreland) Missionary Society.
146. Anna May McIntosh, Turtle Creek, Pa. By Mr. and Mrs. C. C. Johnston.
147. Mrs. Margaret Rynd, Turtle Creek, Pa. By the Rynd family.
148. Mrs. Jane Kerr, Turtle Creek, Pa. By a friend.
149. Mrs. Florence Gray Wilkin, Eddyville, Ia. By Edna Gray, in memory of Father and Mother.
150. Katheryne Stout, San Francisco, Calif. By her mother, Mrs. E. Eugenia Stout, and aunts, Mrs. Katheryne I. Marshall and Mrs. Mabyl M. McLees.
151. Mrs. Lizzie Burton, Walton, N. Y. By friends of West Brook Missionary Society.
152. Mrs. Edith Chambers, Walton, N. Y. By friends of West Brook Missionary Society.
153. Mrs. Phillip Tait, DeLancey, N. Y. By friends of Cabin Hill Missionary Society.
154. Mrs. Blanche Plummer, Oneonta, N. Y. By friends.
155. Mrs. Alex Hemphill, Ellinwood, Kansas. By friends.
156. Mary Scott, Oakdale, Pa. By Mr. and Mrs. Martin Clever.
157. Mrs. John R. Scott, Coraopolis, Pa. By Willing Workers' Bible Class of Union U. P. Church.
158. Elizabeth Culbertson, Pittsburgh, Pa.
159. Dorothy Moore, Pittsburgh, Pa.
160. Nancy MacBeth, Pittsburgh, Pa.
161. Mrs. Ellen Lloyd, Pittsburgh, Pa. By Mrs. J. S. Miller.
162. Mrs. William Taylor, Pittsburgh, Pa. By Mrs. J. S. Miller.
163. Mrs. Frank Moser, Pittsburgh, Pa. By Mrs. J. S. Miller.
164. Mrs. Norman Rippel, Quincy, Mass. By the Quincy Golden Circle.
165. Mrs. John MacPherson, Quincy, Mass. By the Quincy Golden Circle.
166. Mrs. Mary I. Royley, Central Falls, R. I. By the Edith Martin Missionary Society.
167. Mrs. Ida Harbison, Etna, Pa.
168. Mrs. Samuel J. McRoberts, Pittsburgh, Pa. By Mary J. Glover.
169. Anna Mae Barbin, Pittsburgh, Pa. By Mrs. Stewart Glover.
170. Mrs. Helen Clifford, Gibsonia, Pa. By Deer Creek Young Women.
171. Mrs. Andrew Wood, Gibsonia, Pa. By Deer Creek Young Women.
172. Mrs. Kenneth H. White, Sewickley, Pa. By the Evening Society.
173. Mrs. W. F. Weppner, Pittsburgh, Pa. By a friend.
174. Mrs. J. C. Kennedy, Burchard, Nebr. By her sister, Mrs. C. C. Gilkerson.

175. Belle Hutchinson, Lincoln, Nebr. By friends.
176. Ada Graham, Lincoln, Nebr. By friends.
177. Mrs. Harold Irwin, Lincoln, Nebr. By friends.
178. Mrs. Burt Landahl, Youngstown, Ohio. By Mrs. Everett Morgan.
179. Mrs. Grace Eaves, Detroit, Mich. By husband and son as a birthday gift.
180. Mrs. Richard Liston, Birmingham, Mich.
181. Mrs. Mary Hawkins, Birmingham, Mich.
182. Mrs. Nora See, Birmingham, Mich.
183. Mrs. Fred A. Miller, Detroit, Mich. By Mrs. Vernon Hall.
184. Mrs. George Taylor, Pittsburgh, Pa. By friends.
185. Virginia Caulkett, Pittsburgh, Pa. By friends.
186. Mrs. H. E. Shannon, Pittsburgh, Pa. By friends.
187. Mrs. H. E. Martin, Pittsburgh, Pa. By friends.
188. Betty Ink, Oberlin, Ohio. By her mother.
189. Elma Sawhill, Pittsburgh, Pa.
190. Mrs. H. R. Hooton, Pittsburgh, Pa.
191. Mrs. James T. Dennison, Beaver, Pa. By an aunt.
192. Mrs. Martha Beckes, Pittsburgh, Pa. By members of the Swissvale Y.W.M.S.
193. Mrs. Sidney Carothers, Pittsburgh, Pa. By members of the Wallace Memorial W. M. S.
194. Mary K. Elliott, Slippery Rock, Pa. By Agnes Peebles.
195. Mrs. Wm. Nightwine, Sharon, Pa. By a friend.
196. Mrs. David Moon, Sharon, Pa. By a friend.
197. Mrs. Nancy Schaffer, Sharon, Pa. By a friend.
198. Mrs. Norman D. Lamm, Sharon, Pa. By Young Women's Missionary Society.
199. Mrs. John Rice, Paterson, N. J.
200. Mrs. Ida F. Peterman, Philadelphia, Pa. By her daughters, Ruth Newhaus and Mary Heisey.
201. Mrs. Joseph Pickering, Wilmington, Del. By her grandson, Alton Hampton, Jr.
202. Mrs. Anna McQueston, Philadelphia, Pa. By the Naomi Chapter.
203. Janet MacInnes, Philadelphia, Pa. By The Suegins.
204. Mrs. Ruth Anderson, Baltimore, Md.
205. Mrs. Esther Aschman, Baltimore, Md.
206. Mrs. Wm. Quigg, Philadelphia, Pa. By Mrs. Albert McLaughlin.
207. Mrs. Robert E. Holm, Silver Springs, Md. By Elizabeth Holm Miller.
208. Mrs. Mary J. Marshall—In Memoriam. By her daughter, Gladys Marshall, Philadelphia, Pa.
209. Gertrude Closson, Philadelphia, Pa. By a friend.
210. Bertillea Black, Philadelphia, Pa. By a friend.
211. Mrs. Elizabeth Ingham, Philadelphia, Pa. By a friend.
212. Margaret Fisher, Philadelphia, Pa. By Mrs. Edyth Pope.
213. Ruth Lewis, Philadelphia, Pa. By Ruth Martin, Mrs. Harry Martin and Mrs. Irene Wiegand.
214. Mrs. Alice Farren, Indiana, Pa. By Mrs. James W. Mack.
215. Mrs. Mary V. Fleming, Creekside, Pa. By Mr. and Mrs. Wayne Huber.
216. Mrs. Ross Learn, Clune, Pa. By a friend.
217. Mrs. J. C. McCrory, Grove City, Pa. By her niece, Mrs. A. P. Reed, Johnstown, Pa.
218. Mrs. Joseph Nichol, Indiana, Pa. By Mr. and Mrs. Robert M. Fisher.
219. Mrs. John F. Ridenour, Apollo, Pa. By Mrs. G. E. Spalding.
220. Stella M. Steele, Indiana, Pa. By Belle Simpson.
221. Mrs. Martha J. Stephens, Indiana, Pa. By her sons, H. Drew and Roy S. Stephens.
222. Wesley H. Hammond—In Memoriam. By the Margaret Robinson Bible Class.
223. Harmon H. Davison—In Memoriam. By the Marboret Robinson Bible Class, Wilmington, Del.
224. William Hall—In Memoriam. By The Willing Workers' Class.
225. James Clark—In Memoriam. By The Willing Workers' class, Wilmington, Del.
226. Minnie Neutz, Richirdson Park, Del. By her mother and sisters.
227. Sgt. William Lloyd Nelson, Wilmington, Del. By Men's Bible Class of First Church.
228. Lela Hogue, Monmouth, Ill. By the Eva D. Huey Missionary Society of West Side Church.
229. Shirley Olson, Monmouth, Ill. By the Ethel Lois Weed Mission Circle of West Side Church.
230. Mrs. Rex Bivens, Kirkwood, Ill. By the W. M. S. of Kirkwood.
231. Mrs. Claribel Hawthorne, Topeka, Kansas. By a friend.
232. Mrs. Emma Ross Houston, Harrisville, Pa. By The Sara Cochran Bible Class, Harmony U. P. Church.
233. Mrs. Lillian McNees, Grove City, Pa. By the Enterprise Missionary Society.
234. Mrs. Flora Gibson, Slippery Rock, Pa. By the Grace Braham Circle of Harmony U. P. Church.
235. Mrs. Kenneth Greene, Harrisville, Pa. By her husband, and Mrs. Mae Greene.

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS—A. A Circle or a Y.W. Society or both in every congregation.
B. Societies to support the WGMS materially and spiritually.
C. Y. W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India
Annual—Salaries of Missionaries.

Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.
Miss Beth Johnstone, Presbyterial Worker, Tacoma, Wash.
Miss Mary E. Cole, Bible Women's Worker, Khartoum North, The Sudan.
Miss Pauline Gross, Matron, Frenchburg Dormitory.

New Societies—caps

Muskingum Presbyterial — Mt. Perry Mary Lois Missionary Society —12 members—Pres.—Mrs. Maroprie Schofield. There are two honorary members, each contributing five dollars. Prayer Cycles were distributed to the members and eight subscriptions to the Women's Missionary Magazine were received at this meeting. This new society filled out the rest of the program calendar —it organized early in October— and settled on the fourth Wednesday evening of the month for its meeting.

New York Presbyterial—Queen's Village Young Women's Society—11 members—Pres. Mrs. James Lamberton. The reporter said there was good prospect for more members.

Conemaugh Presbyterial—Johnstown "The Evelyn McKelvey" Girls Circle—6 members—Pres. Alice Bahr. The sponsors, Mrs. W. C. Davis and Mrs. Ida Ullery.

Kiskiminetas Presbyterial— Apollo Naomi Mission Circle (T)—10 members—Pres. Nancy Lee McCullough.

May we hear from all new societies organized since *April* if you have not already sent in the necessary facts. The secretary or other person should attend to this promptly.

A SECRETARY SPEAKS

"There is real interest among the Young Women in this presbyterial—Oregon. In Portland where three groups are located, we have a joint meeting every three months. The newest group, organized since reports went in last spring, entertained us in October with about seventy-five present."

THE YOUNG WOMEN'S SPECIAL FUND

May attention be called to the necessity for reaching the total amount asking for the maintaining of the special work, or $8,000. Recent increases in salaries and the heavier expenses in the maintenance of the permanent object, Pasrur G.B.S., call on each presbyterial through its societies to cooperate fully: It is well to complete your society's contribution sometime before the end of the year.

THE NEW EFFICIENCY BANNER

Did you read about this banner in last month's Magazine? If the societies of your presbyterial have not begun to brighten up on their efficiency rating yet, they are likely to make it impossible for your 1946

delegate to the General Convention to carry home a banner in exchange for the highest percentage in efficiency. Just about three months until the complete record must be turned in. The first two winners, A and B groups, will have a special delight in being the first presbyterials to enjoy a visit from the new banners.

CHECKS AND BALANCES

This combination of words makes one think of lists of figures, accountants and what not. It does not presuppose that there is any dishonesty, if a check-up is made, but rather the assurance that all is right. We are well aware that it is very easy for any one to make a mistake, so a check on one's work is to be thought of as helpful in precluding further errors.

The system of checks and balances is important in everyday living, so that each one may make the most of "the days allotted to man." Too often life is like a certain clock with a detached pendulum. It was a dignified mantel piece with mahogany case, brass works, "Seth Thomas" stamp—very attractive, but it refused to "go"! Then one day it was moved again. When settled, it was noticed that the pendulum was awry, in fact detached. At once the wheels began to spin and the hands to move about four times as fast as they should and the hour and half-hour were registered at the same rate,—because there was no regulator. The pendulum was not in place. The balance was missing. It was valueless as a timepiece,—just as much so as it was when silent.

Perhaps this clock gives a picture of why life is so purposeless at times. It lacks proper balance because it disregards its organs of balance, the will and the conscience. The present day trend to be irrational, the unsettled conditions in industry, the strikes that are spring up over the country, the faithlessness of some of whom more was expected,—all indicate need for checking on conditions and seeking the cause and the cure.

Is it not well to look in on self occasionally to discover what kind of a person lives within? Also, to learn what type of a witness one may be,—true or false? What one finds out may not always be pleasing, but at least it can be found whether the result be "profit or loss."

Very much the same kind of self inspection can be made by a group of individuals,—a society we call it—as by single person. The Standard of Efficiency serves as a checkup as to progress of the society. Properly worked it is the "pendulum" that keeps the work moving along smoothly. This joined by the conscience and will of the society as found in the individual members should make for a year of profit and pleasure.

The world is much in need of checks and balances. It is a hot-headed thing, showing little reason for being considered balanced. The run-away clock is not past correction. The pendulum may be properly adjusted and the recalcitrant clock become a trusted timepiece. So the world shall find its balance when the great stabilizer, Christ Himself, lives in the hearts of men. Then and only then shall order and balance be found.

RESULTS OF A QUESTIONNAIRE

That a fuller knowledge of how presbyterials are laying hold of the opportunity to engage the girls and young women in missionary work through the set-up of the WGMS, a questionnaire was sent out to each one to learn its status. Each secretary of Young Women was asked to contact her respective congregations to answer the several questions proposed. The secretary was to compile the information received from the several congregations. A time limit was set.

Twenty-three of the presbyterials replied, giving full or part reports. We are sorry that the balance of the

fifty presbyterials did not reply, but are grateful for what came in.—As to the *possible* membership based on the number of girls and young women in the congregation, it was found that *one* of every *three* girls was in a society and *three* out of *five* young women were in a Y. W. society. There is material, you see, for *new members.*

You may be interested to know what were some of the *difficulties* reported. The war was not quite over when the questionnaire went out, so two or three hindrances mentioned do not obtain now,—gas rationing affecting the transportation and the many activities caused by war itself. Other difficulties still patent are a scattered population in rural sections and sometimes in cities. Then school activities and other youth organizations take the time. Lack of leadership was mentioned frequently. In one case they were not keen for having *age groups.* Others reported no interest in missionary societies. Employment away from the community was a difficulty. Said some, "there are too many night activities." Then there were outside interests that conflicted. Some felt the need for more support. They did not specify from whom or what. A lack of missionary interest was confessed. The usual complaint of lack of attendance and promptness, coupled with indifference, made a ruthless trio!

To help overcome these *difficulties* some *successes* are presented:—A spirit of willingness is a power in itself. Cooperation among the officers is desirable. An increase of offerings stimulates further gifts. There is hearty response when appeals are made direct. We have wondered about this—does it mean that the society likes *directness* or does it wish to get the appeal *direct from* the field? Incidentally, we must always keep in mind that we are part of a *General Society* and the work is financed largely as the field asks through its estimates based on the actual needs. Having a prayer circle was considered an item of success. Some had interesting programs and others carried through worthy projects. Faithfulness and generosity in gifts were appreciated. Summer conferences and rallies added to the success. Willingness to take part in public prayer was a matter for rejoicing.

Where does the responsibility for *creating missionary interest* lie?—received many answers. Some said, "The girls themselves." Then the home, the pastor and wife, the Sabbath School teacher, the leaders in women's work, the officers of the W.M.S., the influence of older women, the missionaries—all came in for a share of this responsibility,—all challenge thought.

Whether the home, the lack of sponsors or something else was the real *block* in the way of missionary development brought several answers. The lack of sponsors was mentioned frequently. The home and its influence were cited again and again. Reference was made to the fact that missions had not been properly presented and in some cases the church was not missionary-minded.

The possibility of societies, the church, missionary or the cause of missions failing permanently because of the insistent demands of the Government for war work in its many varieties seemed a real danger, but societies responded that the membership was loyal to the Church and its agencies would not be turned aside by such interventions.

The presbyterials reporting said they had formed 97 societies in 1940-44. In the same period 88 were lost to the department by disbandings, transfers and mergers. 9 societies is a small net gain, but can be much improved if those in the congregations who are able to serve will give the proper encouragement.

The King's Business requires haste.

Girls' Circle Program

THE CHURCH AND UPROOTED AMERICANS

CROSSING THE THRESHOLD OF GREATNESS . . . Psalm 27:14

By MRS. H. CLIFFORD JEFFERS, Wilmington, Delaware

Worship Service: (For February)
The Threshold of Greatness

Call to Worship:
"Wherewith shall I come before the Lord
And bow myself before the high God?
Shall I come before Him with burnt offerings,
With calves of a year old?
Will the Lord be pleased with thousands of rams—
Or ten thousands of rivers of oil?
'He hath showed thee, O man, what is good;
And what doth the Lord require of thee
But to do justly, and to love mercy
And to walk humbly with thy God.'"

B.S.H. No. 108: "He rembers Mercy"
Leader's Meditation on the Lord's Prayer as it affects life today.
"Social *Order* is shown first—'Our Father, who art in Heaven, hallowed be Thy Name.'
Social *Progress*, in 'Thy kingdom come, Thy will be done, in earth as it is in heaven.' This is the royal law of neighborliness.
Social *Justice*—our livlihood; 'Give us this day, our daily bread.'
Social *Duty* which ties us to our neighbor and to God—'Forgive us our debts, as we forgive our debtors.'
Social *Discipline*—in the final phase, 'Lead us not into temptation, but deliver us from evil.'
Let us reverently pray together, now, the Lord's Prayer.

B.S.H. No. 19: My Words and my Thoughts.

Leader—The Bible gives us many stories of God's dealings with His children.
For our Scripture we will have several girls read exerpts from some of these.
I Story of Creation — Gen. 1:1, 31.
II Story of the Covenant—Gen. 17:3, 4, 7.
III Story of Deliverance—Lev. 20:24.
IV Story of the Incarnation—John 1:14.
V Story of Redemptation—I Cor. 15:3, 4.
VI Story of Evangelization—Acts 4:31; 8:4.
VII Story of Fulfillment—Rev. 21:1, 2, 5.

Season of Prayer (arranged before meeting), remembering the days listed in Prayer Cycle—9, 12, 16; The W.W.C.A. aims; the coming annual World Day of Prayer; your Circle; and our missionaries, etc.

Poem—God's Dreams
"Dreams are they—but they are God's Dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the marketplace,
That lust shall yield to love for race,
That man shall meet God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!"

Review one or more of the articles in the magazine
Continue to read aloud from "Dr. Henry, of Assiut."
Benediction.

MRS. EDGAR G. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

FRENCHBURG HOSPITAL

The chief concern of the Home Secretary and the staff of the Jane Cook Hospital in Frenchburg for some time past has been the search for a physician who will assume the needs of the hospital and surrounding community. Dr. Richard and Dr. Alice Adler, who have been practicing there since the erection of the new hospital, have given up their large practice to open offices in Chicago. This leaves the hospital, and in fact the whole country, without a physician as they were the only doctors in Menefee county. Frenchburg will greatly miss these excellent physicians and is anxious that they be replaced as soon as possible. This is most difficult with the present scarcity of doctors but every effort is being made to secure a good surgeon and general practitioner. In the meantime we hope to secure the services of a recently retired physician to fill in until a permanent settlement can be made.

Frenchburg would be an excellent opening for a doctor with surgical training coming out of Army or Navy now. It would not be at a financial sacrifice for few doctors find a location with a new, well equipped hospital for their patients and a large community practice with the added advantage of no competitor within a radius of many miles. An excellent income is assured.

We are also in search of a nurse with laboratory training. If any of the many friends of Frenchburg and its fine little hospital know of any interested Christian doctor or nurse they could render a real service by communicating with the Home Secretary.

The notes from Ezel are late in arriving but the Secretary is glad to report that the school work is going along well and at last report everyone was busy and happy. Next month we will have a report from both schools as well as from the churches of Ezel and Frenchburg.

TAHOMA TERRACE, OREGON

If we care we must share, this lesson has been taught the last few weeks as we have endeavored to assist in the shower given at the opening of a new lodging hall for the Tacoma Rescue Mission. Then—our gifts and prayers will make a glad day at our Thanksgiving service when we endeavor to express our thankfulness to God for the showers of blessings He has sent along our way at Tahoma.

We rejoice that the lesson of real sharing has been learned, especially in the Junior Mission Band; whatever the amount may be this year we know it comes out of a true spirit of giving in which sacrifice is a large part. We thank God for the part He is allowing us to have in these glorious results in the work with our young people.

We have greatly enjoyed the recent visit of Miss Kate Hill; a group of thirty gathered for an evening meeting—and best of all there were seven men! This was followed by a social time together, and willing Miss Hill answered the numerous questions. The following evening seven of us enjoyed the evening at the First church where the India films were

shown. It was a joy to have a missionary in my little cottage of Tahoma House.

Another service of interest in our mission united a soldier and one of our girls in marriage.

Always there is a stranger—and often several, who worship with us on the Lord's Day, because of the Welcome sign six blocks away.

We were able to secure from the Fort, a young Chaplain who brought a challenging message. Several messages were given by a Bible teacher, manager of a large business firm in the city; Philippians four, nineteen is just as true today as it ever was.

We rejoiced at our Communion Service when a woman who has long attended our services came into our fellowship; she is now a substitute Bible teacher and daily studies his word. How wonderful is the Spirit's leading!

Yours in His happy service,
Beth Johnstone

Miss Johnstone was ill for several weeks owing to over work. She gives herself so unstingtingly to her work and her people that, though the spirit is still willing, the weary frame demands rest. So under the physician's orders, she was compelled to "turn aside and rest a while." We are glad indeed to report that she has now recovered and is back at her duties again as we see by the letter above. Our prayers are with her in her work. *Secretary.*

HOME LIGHTS

NORTH SIDE,
PITTSBURGH, PA.

The Girls' Circle at Sixth Church had a Thank Offering of $60.00 this year and when one considers that none of them have an income of their own, that is really splendid. They are named for Elizabeth McKibben,—Kibby Circle,—and are anxiously awaiting her return from Egypt in February. Most of them have never seen her. It has been my privilege to be their sponsor for several years and I have enjoyed it so much. They are planning a Christmas party for their mothers early in December and after Christmas are planning to entertain the Girls' Circle from the Warrendale Church.

We expect the new pastor at Sixth Church early in December and everyone will be glad. I shall stay for a while to do what I can to help as I feel I have not been on the job as I should be during Thank Offering time.

People were so generous that we were able to provide a Thank Offering for 23 persons; some received baskets and others, small gifts of food and money and everyone was grateful. I shall never cease to be grateful for the liberal way in which groups all over the country support my work; I had a gift from Iowa and one from Washington just a few days ago, to help some needy person.

Catherine Lamb

* * * * *

Our November meeting of the Women's Missionary Society was held in the home of a woman who has not been able to get out for some time because of a serious injury. We had to go by bus and then walk a way in to the house. The meeting was nice,—devotions, program, and business. Our membership is small but "we are proud of the fact that every member is a subscriber to the magazine.

One Sabbath recently the choir from the Methodist Church at Midway came over to our service and sang several selections. We enjoyed their singing so much that our young people are anxious now to have a choir of their own. So our latest project is a Young People's Choir.

Wish us success.

Dorothy E. Partington

SLOVAN, PA.

I want to tell you about a family who used to live in Slovan. The mother brought her oldest boy to the Sabbath School one morning and asked to have him start. I made several visits to this home and she finally sent three children to the Sabbath School. Then a new baby came into the home and they moved, and for a while I lost track of them. I finally learned they lived between Slovan and Burgettstown. I told them they should start to Burgettstown as that is nearer, but they still wanted to come to Slovan. Finally the mother came to a "Youth for Christ" meeting in our church and was so impressed that she started to church and took her children but still continued to send them to Slovan too.

They joined our church and are coming to Burgettstown twice on Sabbath and Prayer Meeting on Wednesday evening and then to Slovan on Thursday evening. We took them to the W. W. C. A. meeting in Washington and to hear a missionary at Paris. They have asked that we take them to the evangelistic meetings to be held in Langeloth this coming week. Her husband is right with her in everything and they sing and study the bible together. I thank God for this young family and feel that they worth while.
alone would make the work well

Mrs. R. G. Russell

SECOND ITALIAN,
PITTSBURGH, PA.

Our meetings were very well attended last month. The Young People's Society had a guest speaker at one meeting. Some of our Young People have washed the wall at the church. We are having the auditorium repaired and redecorated and the church roof repaired.

Every Wednesday night we are having cottage prayer meetings in the homes of our members. We are trying to reach those who might not want to go to a Church but will go to the home of a friend. We are trying in every way to spread the Gospel.

We will have Thank Offering on Thanksgiving Day.

Mary Ciancio

A LETTER FROM RAWAL PINDI, INDIA

(Continued from Page 286)

est missionaries on the field that we have had for fifty years. Some of you young ones think upon that. We are happy to have Mrs. R. R. Stewart in Pindi again. She arrived after Annual Meeting. The Christys, Mrs. Picken and Jean Black are due to arrive any day and Laura MacLachlan has reached Karachi. Mrs. Brown and children are leaving U. S. A. this week, according to a cable. We are happy for these. Dr. Alter leaves in January.

My school has over three hundred in it again. There are nine teachers. We had our Annual Inspection on the hottest day in June. I hope the Inspector chooses a cooler season this year. We shall probably have our sewing and cooking inspection soon. The teachers have been putting mud plaster on some of the courtyard walls and we shall have some pictures blossom forth on them some of these days, painted with a solution of dye. We bought a drum and a few other Indian instruments for keeping time. We hope to eventually have a full fledged rhythm band of a truly Indian type. I hope to get some triangles and tambourines.

I hope this may be in time to say, "Merry Christmas" but I know that I can say, "Happy New Year" even though a few days of it may have flown.

Sincerely,

Evelyn Cathcart

Negro Missions

"And He made of one every nation of men to dwell on all the face of the earth."

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

THANK YOU, thank you! Thanks to all who made so many children of Southern Alabama happy at the Christmas season just passed. Several missionary societies, Sabbath schools, and individuals sent boxes to our Negro mission stations in Alabama, and brought joy and happiness to the workers and to the principals, too, for they esjoy being able to participate in the plans for others. No doubt there were some among the children who would not have been remembered if these gifts had not been sent down. This is really The Spirit of Christm aast work—doing for others with no thought of something in return. Again, all of us who are concerned with the administration of the work want to express our deep gratitude.

BOXES OF CLOTHING are needed in our Alabama Mission Stations. The principals of these schools never write to the societies asking for such donations. They would not feel free to do so. Perhaps that has been interpreted to mean that there was no need. Quite the opposite is true. There is the greatest need. This page is the only spokesman between them and you of the missionary societies. Perhaps the distance discourages the sending, because parcel post or express counts up very rapidly. Here is a suggestion as to how this can be done quite economically. This is being done by two or three societies. Collect the clothing till you have at least 100 pounds. Pack in cartons. Call your freight office. They will come and get the shipment. From Pittsburgh, Pa., to our Alabama stations the freight rate is just under $2.00 per hundred pounds. If 200 pounds or more the rate per hundred is less. When sending by freight to Camden Academy, address each carton to Prin. A. C. Peoples, Camden, Alabama. Camden is both the Post Office and the Freight Office. When sending to Miller's Ferry by freight address each carton to Principal N. D. Williams, Camden, Ala. Mark the cartons "For Miller's eFrry." Miller's Ferry has a Post Office, but the freight office is Camden. When sending to Prairie Mission, address each carton to Prin. Wm. T. Peters, Catherine, Alabama. Mark these cartons "For Prairie." The Post Office is Prairie but the freight station is Catherine.

Be sure to put a slip of paper inside the bor giving name of sender from what society and church, so that proper acknowledgement can be made by the Principal. Please keep this page for future use. It is hoped that the plan and the direction will be widely used.

MRS. MAMIE R. ROGERS, sewing teacher at Townsville, N. C., has resigned after fourteen years of service there and five years previously at Henderson Institute. Mrs. Rogers' home is in Henderson. She has lived there over twenty-seven years. Even though she will miss the girls and the work, she will enjoy a rest this winter. Mrs. Rogers was originally a member of the Presbyterian Church, but has been a member of the Henderson U. P. Church for these twenty-seven years. She has rendered faithful service with Junior Missionary Societies at both Henderson and Townsville. She writes: "I have enjoyed my work these nineteen

(Continued on Page 314)

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

VISITORS WELCOME AT TAMA

The Tama missionaries have enjoyed having more visitors recently, a welcome change from the war years. Here is the guest roll for October:

Dr. E. E. Grice of Egypt spent a day with us following Iowa Synod meeting at Traer, where he had represented the Board of Foreign Missions. Mr. and Mrs. C. E. Groves, United Presbyterians of Meadville, Pa., stopped for a call on a trip west.

Dr. James M. Ferguson, Moderator of the General Assembly, Dr. A. E. Kelly, Executive Director of World Wide Christian Advance, and Dr. P. G. Dykhuizen, S. S. M. of Iowa Synod, made us a welcome visit as they were touring Iowa Synod in the interest of W. W. C. A.

Twenty members of the Traer, Iowa, Women's Missionary Society held their annual all-day meeting at the Mission on October 26, with the Mesquakie W. M. S. as their guests for dinner. The Mesquakie women had charge of the program for the afternoon.

Dr. and Mrs. W. J. Stewart of Grinnell and Dr. and Mrs. Ray M. Davis of Newton spent Monday, October 29, with us.

In November we had a very special treat in that my only living brother, J. Parr Patterson, and his wife drove out from Grove City, Pa., for a few days with us. This visit meant so much to my mother, Mrs. Amanda Patterson, who makes her home with us, as she had not seen Parr since before the war. Mother Patterson will be eighty-nine years old by the time this appears in print.

On Thanksgiving Day, Miss Anna B. Criswell, LL. D., of Egypt, gave our Thank Offering message in a joint meeting of the Elizabeth Campbell Circle and the Little Foxes. This meeting was followed with supper at the manse, the Mesquakie women having prepared a special treat for this Thanksgiving meal, chicken and Indian corn stew.

It was our Thanksgiving supper together a year ago that caused us to send out an S. O. S. call for help to secure silverware and dishes for such gatherings. We want to thank societies who responded with gifts.

F. C. Patterson

INDIAN ARROWS

Rev. Fred C. Patterson, pastor of the Mesquakie United Presbyterian Church, Tama, Iowa, was elected Moderator of the Synod of Iowa at the meetings of the 86th Annual session held October 9-11 at Traer, Iowa.

A new sign has been prepared for the Tama, Iowa, church. On the east side is "Mesquakie United Presbyterian Church," and on the west side is "United Presbyterian Indian Mission." A welcome awaits each visitor.

How could it be otherwise? The United States has over 200 tribes of Indians on 161 reservations, and the number of ordained Indian men in all their tribes could be counted almost on the fingers of your two hands. Paternalism, segregation, short-sighted mission policies, have no doubt had much to do with it. (From "Indian Highways," Cook Christian Training School, Phoenix, Arizona.)

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn St., Sewickley, Pa.

1946—HAPPY NEW YEAR—1946

OUR LIFE IS LIKE THE DIAL OF A CLOCK

The hands are God's hands passing over again—

The short hand, *the Hand of Discipline,* the long hand, *the Hand of Mercy.*

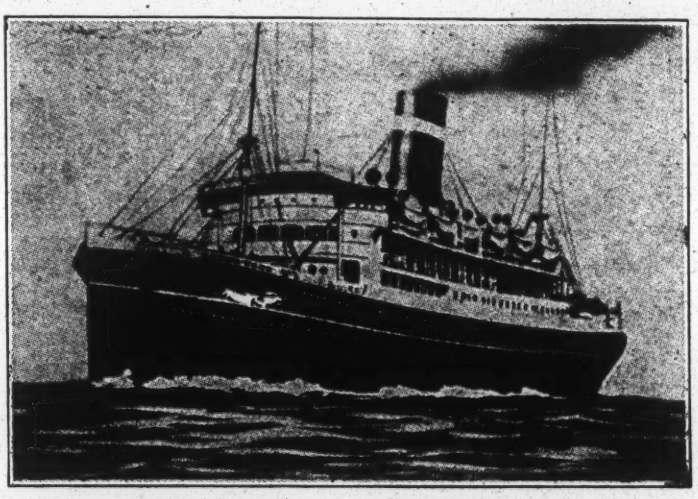
Slowly and surely *the Hand of Discipline* must pass, and God speaks at each stroke.

But over and over passes *the Hand of Mercy,* showering down sixty-fold blessings for each stroke of discipline or trial.

Both the hands are fastened to one secure pivot, the *great unchanging Heart of a God of Love.*

F. A. A.

Bon



Voyage

ARRIVALS and DEPARTURES

A long journey ended! Now Mrs. S. C. Picken and Miss R. Jean Black are safe in India. They sailed from Vancouver September 16, and reached India on November 19.

The "Gripsholm" is still a merciful carrier of our missionaries. A message from Egypt November 22 tells that part of the precious cargo aboard sailing to America in this happy cargo: the Misses Helen R. Brownlee, R. N., of Assiut Hospital, Sarah B. Meloy of the Girls' College, Cairo; Marion A. Paden of Tanta, Mary C. Thompson of Tanta; and Mrs. W. H. Reed, secretary at Assiut Hospital. How good it will be to spend the holidays in America with loved ones!

Miss Davida M. Finney of Cairo, Egypt sailed on December 4th on the "Marine Wolf." She is eager to return in time for annual meeting to lay before the Association extensive plans for literature in Egypt, which she has been studying during her furlough.

ABOARD THE GRIPSHOLM

Messages are coming from passengers who sailed October 16 and who changed to the transport "General Meigs" to finish the journey to

Port Said, Egypt. Miss Mary E. Coie of The Sudan reports a good voyage even though the rolling of the vessel in the wake of a storm caused some sickness as they neared Gibralter. The food for the most part was good, when there was a desire for eating. There were about 200 missionaries from more than fifteen Boards. Both Miss Coie and Mrs. N. F. Pollock of Ethiopia have written of the joy it was to meet all the missionaries daily at 10 A. M. for a prayer meeting, also the Wednesday evening meetings, and

Miss Frances Brown

two services on the Sabbath days. There were Sudan Interior Mission representatives, some Nazarenes, Mennonites, and the large group of United Presbyterians. The children had special meetings in different age groups taught by missionaries. Also there were numerous and various classes for new comers learning the rudiments of the language of their future countries. Our missionaries were most grateful for the comfortable trip and the many journeying mercies given them.

At long last Miss Frances E. Brown sailed December 7th on the "Santa Rosa" to India, landing at Karachi. Mrs. Donald M. Davies and children expected to sail for Ethiopia at this time. What joyous reunions there will be?

Miss Mary Frances Dawson who has been on an extended furlough in America has been reappointed to the Egyptian Mission. Miss Dawson is to return to the American College for Girls in Cairo, where she has served so acceptably. Miss Dawson's return to the College will be a delight to her co-workers. She expects to sail about January 10 on the "Gripsholm."

GLEANINGS FROM LETTERS
EGYPT

"There is a real need for more trained music leadership in our schools and churches in Egypt," writes Miss Martha A. Roy, who is spending her furlough year in study for her Master's degree in Music at Columbia University, New York. Even as fields are becoming more specialized here at home, they are out there, too. We, as a Mission, are going to have to keep step." Her schedule includes classes in piano and voice, choral methods, music theory, education and music psychology, oriental music, and methods of student-teaching. Her term papers are all directed toward the school problems in Egypt.

GLEANINGS FROM LETTERS
EGYPT

7 + 6 — 2

The seven missionaries already in service in Tanta, Egypt, were suddenly joined by six more about 1:30 A.M. on November 6. "We rejoice in the thought of more workers, bringing a greater possibility of witness in this province, so filled with opportunity," wrote Miss Ruth M. Williamson. Miss Grether and she

had not seen each other for seven years and they both are happy to be working together again. Miss Marjorie O'Brien, a short-term teacher, has gone to Tanta to release Miss Mary C. Thompson so that she might return to America on furlough. "Miss Marion A. Paden, so sweet and so active in service, will be sorely missed; she has become such a part of Egypt." (Miss Paden is transferring her witness to America now, as she gives up her active work in Tanta.)

EXCERPTS FROM LETTERS
EGYPT

Miss Lucia Dwight reports a busy time lately, as she spoke three times in St. Louis and four times in Southern Illinois in the interest of the Thank Offering and to become acquainted in Southern Illinois Presbyterial. She writes: "It is such an inspiration to me to meet these groups of fine women and young women and to become acquainted with quite a number of them. I enjoyed their kind hospitality and friendliness. They made me feel so much at home, and I am fortunate to be supported by such loyal folk."

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

FAYOUM HERALDS

What is a herald? An official bearer of important tidings. Then surely these five Bible Women of the Fayoum (Egypt) District are heralds. Mrs. Ada Acheson Dunlap tells us of these devoted workers. They are left to right: Fulla, Miriam, Futna, Kokab and Roma. Sitt Miriam's smiling face is missing in the work now since she went to be with her Lord in 1943, but she had been training her niece Fulla to take over her work. Fulla is to be married next spring; she is an orphan, so Mrs. Dunlap is her "mother," and she is wondering how to manage the bare necessities for Fulla. Things are so expensive; for example a sheet costs L. E. 1.200 (about $6.00 U. S.), just an ordinary coarse muslin sheet with a seam down the middle, and everything else is dear in proportion. Let us join the Fayoum group in prayer that God will lead them definitely in seeking the right one to come to learn Fulla's work in readiness to take over next spring.

Let us pray for Fulla in her new life and wish her happiness in establishing a Christian home.

INDIA

SCHOOL HONORS

The Rawalpindi Girls' Middle School under the direction of Miss Evelyn Cathcart has been receiving

Bible Women of the Fayoum: Fulla, Miriam, Futna, Kokeb and Roma.

awards lately. The Girl Guides received a shield at the Spring Rally; the teachers of the school won the cup in a Badminton tournament in the summer; and the Red Cross cup was presented to the school by two English ladies at a tea in the school, an honor received for the most Red Cross knitting done.

* * * * *

The government of India is sending seven hundred students abroad for technical education, of whom half are destined for the United States. As the initial step to enlist American technical assistance in its post-war industrial program, the Indian government has invited New York firms to send a group of experts to India. (*New York Tribune*, October 25, 1945.)

THINK ON THESE

"If any of you get downhearted think about these lepers and praise God who has bestowed so much upon us." Miss Evelyn Cathcart of Rawalpind, India, advises.

"I never quite get used to the pitiful condition of some of the lepers. A few weeks ago after Sabbath School one of the women said: 'Miss Sahib Ji, Prom Doni got here today, too.' I realized then that one of the women I have known since last term had not been out for a long time. The next week she was not there, so I went out to call on her at her house. She was sitting out in the sunshine and I saw, as I had not before, that nothing was left of her feet. These stubs have been difficult to move on, so I chatted with her a little. I stopped to talk to a man who had one leg amputated about six months ago; he had no fingers left on either hand. He, too, was sitting in the sunshine and praising God for His goodness. He repeated most of John 14 before I went on. At the very end of that line of houses were three wrecks for persons, not one of whom could do anything for himself. They were Mohammedans and did not have the triumphant joy of the first two. As I walked on I wondered why I ever pitied myself because I thought I had too much to do or complained about anything."

II Timothy 2:15

Miss Helen V. Weede of India is enjoying her furlough study course at Biblical Seminary. "It seems to me that the spirit of the school is really just the same as when I attended in Dr. White's time. They stress a knowledge of the Bible along with a real personal experience of Christ. The fellowship here with sincere Christian workers is a real inspiration, as is also the study of God's Word. We are of various denominations, but all seem to have come for the same purpose of knowing Christ better and being able to serve Him more acceptably."

CHANGES IN ETHIOPIA

"In addition to the important Sinclair Company's (U. S. A.) oil concession, three developments reflecting significant changes in Ethiopia

are worthy of note: (1) seven Ethiopian youths have gone to Prairie Institute in Canada with scholarships for collegiate and specialized training, and the Government plans to send one hundred advanced students abroad for study in 1946; (2) the ballot box was introduced into Ethiopia for the first time on July 9 when qualified citizens of Addis Ababa elected eleven municipal councillors; (3) a new currency system has gone into effect. It is identical with the U. S. system except that all coins below 50c are copper. The new money, both bills and coins, was made in the United States for the State Bank of Ethiopia."

(*New Africa*, October, 1945)

THE SUDAN

THE LORD CALLED MISS SOULE

It is with sorrow we report the death of a beloved missionary, Miss C. Blanche Soule, R.N., of Nasir, South Sudan. Dr. R. F. Shields sent a cable, received on December 13, stating that Miss Soule had passed away at Malakal and burial was to be on December 12. We bow our heads and our hearts at this sad message. When a letter comes we shall be able to have more information for her many friends throughout the Church.

HE IS ABLE

Miss Frances Turk writes of the great encouragement which has come to her in the arrival of Miss Carolyn Brewer and Miss Martha Leonard and later of Miss Marguerite McClellan at G.B.S., Khartoum North, Sudan. "I have proven that God is able to give strength according to our needs. I have never been busier in all my life than just the past year; I needed Him in so many ways. I needed so much wisdom and patience, and ability to let go to the unimportant, and so have been able to carry on with ease that surprised me. It was good to get so physically tired that sleep came when my head touched the pillow. Despite being up with children during the night, 5:00 A.M. found me refreshed, rested, and ready to begin with interest a new day. I'm more than ever thankful for the wonderful cooperation from our staff of our own teachers and colleagues."

Miss Turk tells of the Mission Thanksgiving Feast at the school, and the service at noon led by Miss Marguerite McClellan brought them to spiritual mountain tops. The presence of Dr. Glenn Reed, Rev. Robert H. Meloy, the Misses Coie and McIntyre added to their thankfulness.

"I was also so grateful because two days ago (this was written November 23) I received a letter from my mother in Jugoslavia, the first in nearly three years, in which she tells me that both she and brother, though having been very ill, are alive."

Miss Turk was awaiting Miss McClellan's arrival and word from the American Consul. We hope to hear that all conditions have been met and that soon she will be in America for a well-deserved rest.

THREE PRAYERS A MONTH

"The Nasir Nuz 'N Notes" edited by Miss Ray Huffman costs three prayers a month: one that the Nuers may know Christ; one for new recruits for the Mission; and one for evangelistic work among Nuer women and children. Won't you subscribe and pay the price?

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa

AIMS—a. A Junior Missionary Society in every congregation.
b. A Junior Missionary Magazine in the home of each Junior.
c. Contributions from every society to each of the Seven Departments of Work, to the Junior Special, and to the Thank Offering.

JUNIOR SPECIAL WORK

a. Salary of Miss Mary V. Ewing, R.N., on furlough from Doleib Hill, South Sudan, Africa.
b. Maintenance of the "Ibis" for the promotion of children's work in Egypt.
c. Maintenance of the "Delta Car" in Egypt.
d. A project for the Cherokee Indians at Stillwell, Oklahoma.
e. A project for the American Negro.

JUNIOR AGENDA

Now is the time when the Junior Special Fund is to be stressed. *Ibis* coin cards and leaflets are ready for distribution again this year. The salary of the Junior Special missionary, the maintenance of the *Ibis* mission boat and of the *Delta Car* are continuing objects of the Junior Special. As a new project this year, the Junior Special is to provide trees and berry bushes for the Cherokee Indians at Stillwell, Oklahoma. Since there is no building yet available at Stillwell to house a cow, that part of Indian project will have to be deferred until later. The new project this year for the Negroes will be announced next month.

GENERAL SUGGESTIONS FOR MEETINGS IN JANUARY, FEBRUARY, AND MARCH

During the first three months of this year, the Juniors are to study about groups in the United States. The home mission study books, *Trailer Town* for older Juniors and *Friendship Magic* for younger ones, will be found most helpful. A teacher's guide is available for each book. United Presbyterian missions in the United States should also be emphasized. A large map and a Prayer Cycle are necessary to this study.

Have Juniors paste a star on each state on the map and, as each one is pasted on, have the Junior name a nationality that may be found in that state. Or have a world globe placed in front of the map and have each Junior attach one end of a ribbon to a foreign country on the globe and the other end to a spot on the map where people from that foreign country have located in the United States.

Have the Juniors bring pictures, cut from newspapers or magazines, of scenery of the United States or of persons residing in this country. Decorate the room with these.

On a blackboard place this acrostic on WE AMERICANS:

WELSH
ENGLISH

AFRICANS
MEXICANS
EUROPEANS
RUSSIANS
INDIANS
CHINESE
ASIATICS
NEGROES
SCOTS

Display a picture of the Pilgrims and give a talk on "The Religious Purpose in the Founding of the United States." Follow this with a discussion on "Does This Nation Live Up To These High Ideals Today?" Conclude this by writing on the

blackboard a list of evils in this land today that Christians should fight against; such as, liquor traffic, drug habit, Sabbath breaking, Bible neglect, non-Church attendance, etc.

Draw a large five-pointed star on the blackboard. In the center draw a Bible. Give a talk on "Some Blessings That the Bible Brings" and print the following at the points of the star: Churches, Christian Homes, Hospitals, Schools, and Homes for Orphans and Aged.

Use the Prayer Cycle and locate on map our denominational missions at home. Have prayer offered for each group of missions, and for all nationalities represented in the entire study.

For a poem use the words of Bible Songs Hymnal No. 280 and have music of it played softly as a musical background. For songs use B. S. H. Nos. 156, 159, 54, 207, 279.

Have Juniors memorize Ps. 125; Ps. 90:12, 17; Ps. 144:15.

Send Pictures of Junior Life Members for the *Junior Missionary Magazine* to the Editor, Mrs. J. M. Heagen,

249 West Pike Street,
Canonsburg, Pennsylvania.

Send Subscriptions for the *Junior Missionary Magazine* to the Business Manager, Mrs. Charles W. Fulton,

455 Forest Avenue, Bellevue,
Pittsburgh 2, Pennsylvania.

For *Ibis* coin cards, Prayer Cycles, maps, Junior mission study books, leaflets, etc., send to Mrs. Walter H. Holt, Literature Secretary,

904 Publication Building,
Pittsburgh 22, Pennsylvania.

WASHINGTON'S PRAYER FOR HIS COUNTRY

Almighty God, who hast given us this good land for our heritage, we humbly beseech Thee, that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning and pure manners. Save us from violence, discord and confusion; from pride and arrogancy, and from every evil way. Defend our liberties and fashion into one united people the multitudes brought hither out of many kindred and tongues. Endue with the spirit of wisdom those to whom in Thy name we entrust the authority of government, that there may be peace and justice at home, and through obedience to Thy law, we may show forth Thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail; all of which we ask through Jesus Christ our Lord. Amen.

MRS. HOWARD M. BRUCE, Secretary, Claysville, Pa.

WHY THE LIQUOR TRAFFIC FIGHTS "LOCAL OPTION"

The liquor trade, brewers, distillers, wine makers, distributors, retailers, editors of liquor trade papers and magazines, are fighting local option everywhere.

WHY?—BECAUSE they realize that local option is the people's one most powerful immediate weapon against liquor's invasion of every town, village and hamlet, as well as of business and residential districts, of suburban and country neighborhood areas.

WHY?—BECAUSE they know that it is far easier for the people to enforce local option in the community or country which votes for it than it is in a state only partially dry or in the nation at large while still shot through with strong wet centers.

WHY?—BECAUSE they know and can see that officials elected by the people who know them, will respond to their expressed wishes far more surely than will the law-administering personnel of the State or even of the Federal Government, far less directly related to the individual citizen's immediate affairs.

WHY?—BECAUSE they know that, once laws are adequately enforced, the business interests and all the social and moral welfare institutions of any thriving American community, when sufficiently informed, can be counted upon to support any effeciently organized citizens' movement to keep the liquor trade out of their borders, whether village, city or county.

BECAUSE all this is true, the liquor forces are trying every means at their disposal to confuse the issue and flood each town or county in which a fight is being planned or in progress, with deceptive propaganda, display advertising and more subtle feature and news stories.

WHY?—BECAUSE they fear the aroused, united church, whose moral and spiritual leadership is recognized and respected in any progressive community.

WHY?—BECAUSE they realize they have no chance, in hand-to-hand conflict with American homes that have suffered from drink, provided the latter know the whole truth about the SALOON AND ITS BACKERS.

WHY?—BECAUSE they know that when the tax question is looked into frankly and squarely the people will see how absurd is the liquor license bait, in the light of thousands of dollars which the liquor trade in any town or city is diverting annually from local merchants and public welfare institutions, as the saloon profits mount day by day.

WHY? — Moreover, BECAUSE they know (even though they do not say so) that the pretense in some cities, towns and states of "ear-marking" liquor license money for "Old Age Assistance," "Maternity Benefits," "Crippled Children," "Charitable Institutions," "Poor Relief" and even "Education," is sham and political "Bunkum"—since all the liquor taxes in the country could pay for only a very small portion of the distress the liquor business breeds in home-wrecking, crime, accidents, disease, labor inefficiency, unemployment and corrupted youth."

By MRS WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

"To be able to serve, one must know"

Our program calendars tell us that January is the month for beginning our home study theme: "The Church and Uprooted People."

Adults (and Young People)

THESE MOVING TIMES—Hermann N. Morse; cloth $1.00; paper $.60.

One often gets accustomed to thinking only in terms of his own church. Since political and economic thinking is global in scope today, certainly as missionary women we should be looking beyond our own church doors. Although mission-minded and being accustomed to looking overseas, we have sometimes neglected to look around in our own country. This book does that for us. It sketches a series of true-to-life pictures of all types of churches of America from the *Old First* at one end of the line, to the so-called *Store-Front Church* at the other in which some of the uprooted people feel more at home than in the old established ones. Dr. Morse presents very skillfully and clearly the problems and solutions; some already working, some in the experimental stage. At times we forget that although we may do little or nothing about these home mission problems, the problems themselves do not stand still. Let the bells of the new year then be a call to all of us to enter this field of interest in the shadow of our own church doors. Literature is one of the doors wide open to us.

Discussion and Program Suggestions for Adult Groups by Robert W. Searle, Helen M. Searle and Mrs. E. E. McClintock; $.25.

Young People and Seniors

CHRISTIANITY WHERE YOU LIVE—Kenneth Underwood.

A Yale Divinity student takes a trip totaling thousands of miles among the uprooted people of our land to report what he sees. Here are some of the chapter headings:

Rural Pastors Go to School
A College on Wheels
The Rise of New Sects
A Ministry to Industrial Workers
A Downtown Church Does a Downtown Job
Worship in the Bogs of New Jersey

As he nears home, he picks up three pale and sickly children carrying dirty sacks of coal gathered from a near-by mine. "Then I realized," he says, "that I had gone thousands of miles to look at starvation and disease, when I could have gone four miles from where I had lived for twenty years."

Junior High School Grades

WHEN PEOPLE MOVE — Lucy M. Eldridge.

A Program Guide for Junior High Groups. Session plans, activities and worship materials included; paper $.25.

Discussion and Program Suggestions for Youth—Maud Upton; paper $.25.

Because these two books bear the stamp of accredited books for mission study and reading, don't neglect the following ones put out in attractive magazine form, very much on the order of that best-seller of 1944, "West of the Dateline."

America's Changing Frontiers—Mark A. Dawber; $.25; (contains many pictures).

The City Church in the War Emergency—H. Paul Douglass; $.25.

Rural Americans on the Move—Thomas A. Tripp; $.25.

(These latter two contain some pictures and a valuable chart.)

SPANNING A CONTINENT—John R. Scotford; $.10.

Another "picture book" from a former year, is full of pictures. Suggestion: these could be cut out to make an attractive poster of your own.

JUNIOR—4, 5, 6, *years*

TRAILER TOWN—Mary B. Hollister; cloth $1.00; paper $.60.

.....A Junior Teacher's Guide

A Junior Teacher's Guide—Frances D. Heron; $.25.

Grades 1, 2, 3

FRIENDSHIP MAGIC — Jeanette P. Brown; cloth $1.00; paper $.60.

A Primary Teacher's Guide—Jeanette P. Brown; $.25.

MAP—UPROOTED PEOPLE OF THE U.S.A.

A decorative map in color depicting the movement of people over the country during the war years. Size 34½ x 22½; $.25.

A PUNJABI CRUSADER. *An appreciation of the life and work of the Rev. Labhu Mall, D.D., Gujranwala, Punjab, India by Emma Dean Anderson, a fellow worker.* It is a gracious gift to our church by our beloved Emma Dean Anderson; truly a booklet to cherish.

It may be purchased for $.05 a copy which we are charging merely to cover the cost of handling. The supply is limited, so be sure to keep your copy as it will be invaluable for our 1946 study of India.

WORLD DAY OF PRAYER
FIRST FRIDAY OF LENT
MARCH 8, 1946
THEME
"THE THINGS THAT MAKE FOR PEACE"

Programs—2 cents each, $2.00 per hundred.

Pamphlet—Call to Prayer—free. Poster—5 cents.

Handbook for Leaders—10 cents.

History of last year's observance—one free with each order.

PRAYER CYCLE

The 1946 Prayer Cycle should be ready by the latter part of December. The price remains the same: 10c single copy, $1.00 a dozen, $7.50 per 100.

NEGRO DEPARTMENT
(Continued from Page ?)

years and have appreciated the kindness of the Board and the interest manifested in me and my work. I want to express my gratitude for the privilege I've had. You will have my prayers for the work always." It is for the Women's Board of the W.G.M.S. to express gratitude and appreciation for the years of faithful service rendered by this devoted Christian. It is certain that her hands will not be idle in the years ahead. She will be useful in her church and community. May the Lord richly bless her in all her endeavors for Him.

Tributes

Bess Pollock

"In her tongue is the law of kindness."
"She hath done what she could."

"He leadeth me in pastures green,—not always, "for her green pastures would have been the foreign mission field, had she had her choice. God did not lead that way, but gave her family and home obligations and responsibilities, so she could do that 'work which lies nearest.'" Missions were ever near to her heart, though far from the duties that kept her at home.

We think of Bess Pollock in our W. M. S., a quiet, dependable member, doing willingly and gladly what ever was assigned to her. This year it was the assistant thank offering secretary's work.

We think of her as a recording secretary, with well kept minutes.

As a program committee chairman she was able and efficient, as evidenced a few years ago, when she and her committee did not know, till late, of the task set them. She thought out plans, was ready to formulate them, and her outline started with a spiritual and up-lifting talk by Miss MacDougal, then of the 1st. Presbyterian Church. That meeting was a high light for the year. Her quiet thought and work made a year stand out, for to her each meeting was a duty as well as a pleasure, and she found joy in the work.

We think of her taking part in the programs, always ready, prepared and comprehensive in her results.

Again we think of her as a hospitable hostress, receiving the W.M.S. many times in her home, where each was made welcome.

We think of her as she spoke in gentleness, with no uncharitable remarks, and she also had the "grace of silence."

She might truly have said with Charles Wesley:—
"Faithful to my Lord's commands,
I still would choose the better part:
Serve with careful Martha's hands,
And loving Mary's heart."

We miss our fellow worker, but rejoice that she now is "near to the heart of God."

Mrs. Mary Wright

Mrs. J. A. Hays
Mrs. Elizabeth Anderson

The Women's Missionary Society of the First United Presbyterian Church of Torrington, Wyo., wishes to pay tribute to two of our faithful members, Mrs. J. A. Hays and Mrs. Elizabeth Anderson, who passed away during the past year. Both were faithful and active members of our society as long as health permitted. Their unfailing faith and patience during their illness remain an inspiration to us.

To the loved ones we extend our deepest sympathy and commend them to the care of the Saviour whom they loved and trusted.

Mrs. T. Harlin Elder
Mrs. H. A. McDaniel

Mrs. Mary E. Brownell

Grande Ave. U. P. Church and W. M. S. have been called upon to part with Mrs. Mary E. Brownell. Sabbath A. M. Oct 21st during the time of the church service she quietly slipped away from us. She hadn't been able to be at church for some time, but was as usual that morning, when suddenly the end came.

The church has felt the influence and sweetness of her Christian life since its organization, and though she has gone from us she will be remembered as a sweet gentle and patient Christian and we are richer for having known her. Our loss is her gain. She has entered into an inheritance which is undefiled and that fadeth not away.

Mrs. H. K. Galloway
Mrs. A. D. Leacox
Mrs. C. A. Siegfried

Mrs. Kathryn Von Eaton Cecil

The Women's Missionary Society of the Sugar Creek United Presbyterian Church, Dayton, Ohio, wishes to pay loving tribute to the memory of Mrs. Kathryn Van Eaton Cecil who passed away on October 8, 1945.

Mrs. Cecil was a loyal, devoted member of the church and of the Missionary Society. Her quiet, devout, Christian life was an inspiration to all who knew her.

To her family we extend our sincere sympathy.

Committee

Mrs. Sarah Martin

The Women's Missionary Society of the United Presbyterian Church of Hanover, Ill., wishes to pay loving tribute to one of its faithful members, Mrs. Sarah Martin who was called home Sept. 20, 1945. She had a cheerful disposition and kept an active interest in the society until called home.

We extend our sincere sympathy to her husband and daughter.

Committee

Mrs. John M. McElvany

The Women's Foreign and Home Missionary Society of the First United Presbyterian Church, North Side, Pittsburgh, Pennsylvania, pays loving tribute to the memory of Mrs. John M. McElvany who, on July 20, 1945, was called to be with her Master whom she loved and served so faithfully.

Mrs. McElvany, as the wife of our Senior and much loved Elder, had very definite ideas of her responsibility. She was a faithful member of the Missionary Society, a regular attendant in the Sabbath School, and a visitor to the sick and shut-in people. At the Prayer Meeting the Sabbath Services, no stranger or visitor passed by her without being greeted and invited back to the Church. As a member of the Women's Christian Temperance Union, she was earnest and sincere.

Her place in the Church is hard to fill, but we rejoice that she has gone to her reward, and her works do follow her.

To her husband, daughter, Mrs. Earl F. Van Aman, sisters, and other relatives, we extend our sincere sympathy but, in all kindness, remind them that their loss is her gain.

Committee:
Margaret Vandevort
Myrtle L. Martin

Mrs. Eva Dufford

The Margaret I. Dugan Women's Missionary Society of the Meridian United Presbyterian Church desires to pay tribute to the memory of Mrs. Eva Dufford, who passed away at her home July 26, 1945.

Mrs. Dufffford's greatest delight was in God's Word, in her home and in her church. She will be sorely missed. She was a loyal member and supporter of the Missionary Society.

To the family we extend our sincere sympathy in their loss.

Committee

Mrs. Alice Orr

The Margaret I. Dugan Missionary Society of the Meridian United Presbyterian church wishes to pay tribute to the memory of Mrs. Alice Orr, who was called from our midst to her heavenly home.

Mrs. Orr was a life member of the Women's General Missionary Society.

We extend to her family and friends our sincere sympathy.

Committee
Mrs. Wheeler McClure
Mrs. Nellie Mixon
Mrs. Leslie McMurray
Mrs. W. A. Donaldson
Mrs. J. H. McCombs

The Women's Missionary Society of Mt. Prospect U. P. Church, Thomas, Pa., offers this tribute of love and esteem to the memory of five faithful members, who passed away the last year.

The loss of the presence of one such woman from a community and a church, is a great loss; to lose five such women from one society in a year, is a loss indeed. Of these women, we know that they experienced the full measure of the joys and sorrows, of the testings, discouragements, and perplexities of life. We also know that they met these experiences with courage, with patience, and with submission.

Even when physical weariness and suffering came upon them, there was still patience and calmness and faith. It is good to know that "after life's fitful fever, they are at rest."

We shall miss them greatly, but the memory of their faithfulness to the church and missionary society will be an inspiration to all of us for higher and nobler living.

"Somewhere back of the sunset
Where loveliness never dies
They live in the land of Glory
Mid the blue and golden skies."

Committee

Mrs. Maud M. I. Berlin

The Women's Missionary Society and members of the Stewart's Station United Presbyterian Church of Trafford, wish to pay loving tribute to one of our faithful and loyal workers, Mrs. Maud M. I. Berlin, who was called home to be with her Lord and Master whom she loved and served. She gave of her very best to the Master in loving service for her church and the community in which she lived.

Mrs. Berlin was a teacher in the Sabbath School for over forty years, a faithful supporter of our Women's Missionary Society and also a worker in our Junior Society for many years. She was always eager and willing to support any worthwhile cause for her church or community, and always ready to lend a helpful hand to any and every one who needed her help. Never was the day too rough or cold for her to be in her accustomed place in the Sabbath School and church, until the infirmities of age and failing eyesight prevented her regular attendance and then she was with us in spirit and her prayers and loyal support were with us still.

Mrs. Berlin was more than 87 "years young" and her service for the Master was long and faithful.

We have lost a valued friend and a faithful church worker, but we rejoice with her that she has received her Saviour's "Well done, good and faithful servant: enter thou into the joy of thy Lord."

We extend to her nephews and friends our love and sympathy and commend them to the comfort of the Master who said, "I will not leave you comfortless."

"And I heard a voice from heaven, say-

ing unto me, blessed are the dead which die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors and their works do follow them."

"Death is just the passing
To God's sweet world above.
Death is just the entering
Into God's eternal love."

Miss Mary McCutcheon
Mrs. Laura B. Kunkle

Miss Elizabeth Kennedy

The Women's Missionary Society of the Mt. Lebanon United Presbyterian Church, Pittsburgh, Pa., wishes to pay a loving tribute to the memory of Miss Elizabeth Kennedy who was called to her heavenly home May 3, 1945.

Miss Kennedy was a faithful servant of her Lord and never missed a church service if able to attend.

From 1895 to 1896 she served as President of the Women's Missionary Society and at another time served as Secretary. At the time of her death Miss Kennedy was the oldest member of the society.

We extend our deepest sympathy to her sister and loved ones.

"Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

Ida B. Little
Mrs. J. V. Gilfillan
Mrs. W. B. Coullie

Jennie E. Smith

The Women's Missionary Society of Ryegate, Vermont wishes to pay this sincere tribute of love and appreciation to the memory of the life and religious devotion of Mrs. Jennie E. Smith.

Her greatest joy lay in her devotion to God's word and her church. For over three quarters of a century her simple childlike faith served as an example to the many who knew and loved her.

Mrs. Smith loved her church and was a loyal member and supporter of the Mizpah S. S. Class and the Women's Missionary Society of which she was a life member. She was regular in attendance until her death. She will be remembered not only for her Christian character but for the generous hospitality of her Christian home.

All of us who knew her have lost a dear friend and co-worker but we are confident that she is now in the presence of Him whom she so sincerely loved and so faithfully served.

These words from her favorite Psalm have been a source of comfort to us as they were to her for so many years:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.

"Thou preparest a table before me in the presence of mine enemies: my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

W. M. S. Ryegate, Vt.

Mrs. Nellie Allen

The King's Daughters' Sabbath School Class and Missionary Society of Grove City, Pennsylvania, United Presbyterian Church, wish to pay loving tribute to the memory of Mrs. Nellie Allen, who was called to her Heavenly Home, July 20, 1945.

Mrs. Allen was a modest, unassuming Christian and a capable willing worker in the Master's service.

We miss her lovely personality and cheery greeting but the inspiration of her faithful Christian life will not be forgotten.

We extend sympathy to the bereaved son, Robert, and daughter Jean and commend them to the Saviour whom she loved.

Committee:
Mrs. R. E. English
Mrs. J. C. McMillan
Mrs. Grover Bower
Miss Mary Beatty
Miss Alice McCoy

Mrs. Fergus Wallace

The members of the Missionary Society of the Hopewell U. P. Church, Laurel, Pa., and the Jamison Bible Class, wish to pay tribute to the memory of Mrs. Fergus Wallace, who passed to her reward on September 12, 1945.

She departed this life after a few days' illness, which reminds us all, "Be ye also ready for in an hour that ye think not, the Son of Man cometh."

She passed on to be with her husband and daughter who had preceded her by several years.

To her friends, we extend our deep sympathy.

Margaret J. Cross
Laura I. M. Hyson
Mrs. Jesse C. Trout

Marion Love

The Ann Judson Missionary Society wishes to pay a tribute of love to the memory of Marion Love who was called from this life to the Better Life on June 13, 1945.

Marion was a faithful follower of her Master, who, like Him, never ceased to think and to do for others.

Her deep love of Christ gave her the courage and strength to persevere through obstacles to a victorious life. She gave unsparingly to the Mission Work, in both time and talents, and the influence of her life will ever be an inspiration to all who knew her.

We all loved Marion and while her passing is a great loss to us, we know it is her gain.

Ann Judson Missionary Society

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

PUNJAB, INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss R. Jean Black, 1921 — Pasrur
Miss Lois Boyd, 1918 — Sangla Hill
Miss Addaline Brandon, 1931 — Sargodha
Miss Frances E. Brown, 1927; 1937 — Lyalpur
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Marjorie Faught, R.N., 1933 — Taxila
Miss Margaret Fehlman, 1913 — Sialkot City
Miss Vida J. Graham, 1922 — Pathankot
Miss Evva P Hartig, R.N.A., 1924 — Jhelum
Miss Reba C. Hunsberger, M.D., 1921 — Taxila
Miss Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Laura R. MacLachlan, 1933 — Pasrur
Miss Evelyn M. McKelvey, R.N., 1937 — Sialkot City
Miss Margaret Murdoch, 1924 — Sargodha
Miss Ruth M. Nichol, 1933 — Pasrur
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932; 1944 — Sialkot City
Miss Vivian Trimble, 1921 — Sheikhupura
Miss Georga Wengert, 1920 — Abbottabad

ON FURLOUGH

Miss Margaret Ballantyne, 1941 — 425 N. Galloway St., Xenia, Ohio
Miss Minnie E. Beatty, 1912 — 806 E. Jefferson St., Butler, Pa.
Miss Theresa I. Brownlee, 1922 — Sylvia, Kans.
Miss Betsy Fleming, 1913 — 6549 Emerald Ave., Chicago, Ill
Miss Eva M. Hewitt, 1939 — Hillsboro, N. Dak.
Miss Alice G. Hill, 1938 — Greensboro, Vt.
Miss Jeanette Howland, 1921 — Walton, N. Y.
Miss Mary Kyle, 1904 — 235 E. Main St., Xenia, Ohio
Miss Elizabeth F. McConnell, R.N., 1931 — 4 East 82nd St., NewYork, N. Y.
Miss Marian T. Peterson, 1930 — 235 East 49th St., New York 17, N. Y.
Miss Willa M. Ramsey, 1921 — c/o Rev. F. G. Wright, R. D. 4, Irwin, Pa.
Miss Helen V. Weede, 1928 — 235 East 49th St., New York 17, N. Y.

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908, — 268 Park St., Socorro, N. Mex.
Miss Jane Lamont, 1928 — 440 W. Cayuga St., Philadelphia 40, Pa.
Miss E. Marjorie McCrory, 1936 — McCrory Farms, R. D. 1, Homer City, Pa.

EGYPT

Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1908; 1918 — Benha
Miss Anna B. Criswell, LL.D., 1905 — Assiut
Miss Mary Frances Dawson, 1929; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Fayoum
Miss Davida Finney, Litt.D., 1915 — Cairo
Miss Elsie M. French, LL.D., 1909 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Assiut
Miss Lois D. Kingan, 1926 — Cairo
Miss Helen J. Martin, Ped. D., 1915 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Jeannette McCrory, 1916 — Minia
Miss Elizabeth McKibben, R.N., 1924 — Tanta
Miss Ethel O. McMahan, R.N., 1945 — Cairo
Miss Carol E. McMillan, 1906 — Beni Suef
Miss Lucille B. Nichols, R.N.A., 1945 — Cairo
Miss Helen J. Noordewier, 1921 — Luxor
Miss Venna R. Patterson, 1924 — Cairo
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel T. Seiver, 1925 — Tanta
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Mary C. Thompson, 1939 — Tanta
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel Weed, 1919 — Alexandria
Miss Louise N. Williamson, 1944 — Benha
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura Wright, 1921 — Tanta

ON FURLOUGH

Miss Helen R. Brownlee, R.N., 1934 — 215 Ridge Ave., Washington, Pa.
Miss Lucia Dwight, 1919 — 3729a North 25th St., St. Louis, Mo.
Miss Lucy Lightowler, 1921 — 26 W. Pomona St., Philadelphia, Pa.
Miss Sarah B. Meloy, 1923 — 2219 Ridge Ave., Evanston, Ill.
Miss Marion A. Paden, 1904 — c/o Mrs. D. C. Wills, 12467 Cedar Rd., Cleveland, O.
Miss Martha A. Roy, 1935 — Apt. 22, 523 W. 121st St., New York 27, N. Y.
Miss Mary C. Thompson, 1939 — Northside, Star Route, Oil City, Pa.
Miss Ida B. Whiteside, 1913 — 25 Prospect St., Greenwich, N. Y.

ON EXTENDED FURLOUGH

Miss Hazel E. Anderson, 1937 — 19 E. 11th St., Hutchinson, Kans.
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Alfaretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Evelyn McFarland, 1919 — New Wilmington, Pa.
Miss Edna B. Sherriff, 1920 — R. D., Norwalk, Iowa
Miss Marie Tait, 1925 — R. D. 5, Mercer, Pa.

THE SUDAN

Miss Mary E. Coie, 1919 — Khartum North
Miss Una Coie, 1918 — Khartum North
Miss Marian I. Farquhar, 1912 — Nasir
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartoum North
Miss Aulora R. McIntyre, 1911; 1919 — Wad Medani
Miss Mary Jane McKnight, 1922 — Omdurman
Miss E. Verna Pillow, 1930 — Khartoum North
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss Frances Turk, R.N., 1921 — Khartoum North

ON FURLOUGH

Miss Mary V. Ewing, R.N., 1940 — 1150 Corporation St., Beaver, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921 — Sayo, via Gambeila, Sudan
Miss Isabel Blair, 1922 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Addis Ababa

ON FURLOUGH

Mrs. Ruth Lobaugh Walker, 1928 — Conoquenessing, Pa.

RETIRED FROM ACTIVE SERVICE

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Miss Emma Dean Anderson, 1881 — 754 22nd St., San Diego 2, Calif.
Miss Mary J. Campbell, 1884 — Box 423 Santa Ana, Calif.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902 — 223 North L St., Lake Worth, Fla.
Miss Rose McCullough, 1879 — Penn and Trenton Aves., Pittsburgh 21, Pa.

EGYPT

Miss Ella M. Barnes, 1911 — 926 E. 1st St., Monmouth, Ill.
Miss Margaret A. Bell, 1901 — Star Route, Atlantic, Iowa
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kans.
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss E. Roxy Martin, 1901 — Fair Meadows, Limekiln Park, R. D., Chalfont, Pa.
Miss Laura B. Walker, 1904 — 1109 McClure Ave., Munhall, Pa.
Miss Ruth A. Work, 1904 — 4543 Saturn St., Los Angeles 6, Calif.

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67 Oregon Ave., Crafton, Pa.
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80 Church St., Burgettstown, Pa.
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327 S. Sixth St., Monmouth, Ill.
Miss Sallie E. Dickey
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Miss Helen Andrews ..... Frenchburg, Ky.
Mr. John Besco ..... Frenchburg, Ky.
Mrs. Wallace Guthrie ..... Frenchburg, Ky.
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Mr. Arthur Gathman ..... Frenchburg, Ky.
Miss Alice Girvin ..... Frenchburg, Ky.
Mr. Martin Hovermale ..... Frenchburg, Ky.
Miss Helen Larsen ..... Frenchburg, Ky.
Miss Ethel Taylor ..... Frenchburg, Ky.
Miss Ruth Warnock ..... Frenchburg, Ky.
Miss Winifred Moore, Secretary ..... Frenchburg, Ky.
Miss Grace Huntley, Clothes Room ..... Frenchburg, Ky.
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Miss Edna Sutton, Dietitian-Cook.

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Henderson Institute ..... Henderson, N.C.

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* Partial support from the county.

** Total support from the county.

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Rev. R. T. McLaughlin, D.D. ..... Cairo
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Rev. and Mrs. C. Bradley Watkins ..... Cairo

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119 N. 43rd St., Louisville, Ky.

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Sayo, via Gambela, Sudan
Dr. and Mrs. D. C. Henry ..... Addis Ababa
Rev. and Mrs. C. J. Kissling ..... Addis Ababa

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133 S. 9th St., Monmouth, Ill.
Dr. and Mrs. V. F. Dougherty
410 N. E. 14th St., Oklahoma City, Okla.
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416 E. Seminary Ave., Wheaton, Ill.

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Cornell University, Ithica, N. Y.
Rev. and Mrs. C. Emerson McBane
Kennedy School of Missions, Hartford, Conn.
Rev. and Mrs. James W. Pollock
Kennedy School of Missions, Hartford, Conn.
Rev. and Mrs. H. T. Walker
Cornell University, Ithaca, N. Y.

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1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. W. T. Moore
311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips ..... New Wilmington, Pa.
Dr. and Mrs. A. A. Thompson ..... New Concord, Ohio

India

Dr. and Mrs. H. C. Chambers,
3217 Seminary Ave., Richmond 22, Va.
Rev. and Mrs. Osborne Crowe ..... New Wilmington, Pa.
Rev. D. R. Gordon, D.D.
2330 Carrol Park S., Long Beach, Cal.
Rev. and Mrs. J. A. McArthur
418 E. Auburn Ave., Bellefontaine, Ohio
Rev. and Mrs. Robert Maxwell
New Wilmington, Pa.
Rev. H. S. Nesbitt
288 Elmwood Ave., Wollaston, Mass.
Rev. E. L. Porter, D.D.
State Hospital, Massillon, Ohio

Sudan

Dr. and Mrs. Paul J. Smith, Nasir, Upper Nile Prov.
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YOU SHOULD KNOW

That

The deputation of Christian leaders who went to Japan (See The Women's Missionary Magazine, December, 1945, Page 225) for the purpose of renewing spiritual fellowship with Japanese Christians enjoyed precious hours with them. "On the first day the deputation met the leaders in of the Japanese Church in an intimate deeply-moving conference. Hands were clasped and tears flowed. Words were difficult but tears washed away any little differences. Later in the day they all gathered for a communion service in the Reninanzaka church. The Japanese had no bread for their service as it was provided by the Army."

"It is reported that 500 Protestant churches throughout Japan have been destroyed. In Tokyo only 9 out of 166 Protestant churches are intact."

"The need for Bibles in Japan is most acute. There was no printing of Bibles during the war. Many were destroyed. None can be printed just now in Japan. There is no paper, no glue. One million Japanese New Testaments and one hundred thousand English New Testaments are needed at once. This need is being met by the American Bible Society which has a large quantity ready to ship as soon as shipping facilities are available.

"Ewha College, Seoul Korea, under the leadership of Dr. Helen Kim, has been reopened with an enrolment of 900 students."

ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY
TARKIO, MISSOURI

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The Women's General Missionary Society of the United Presbyterian Church of North America issues Annuity Agreements (formerly termed Annuity Bonds) for one hundred dollars and upwards, bearing interest according to the age of the annuitant, payable semi-annually. The annuitant has the privilege of designating the department of the work of the above organization to which the principal shall go at death thus making possible both an assured income and a gift to the women's work of the Church. Address all inquiries to the testamentary Secretary.

I give and bequeath to the Women's General Missionary Society of the United Presbyterian Church of North America the sum of.....dollars, to be used as the Board shall direct or for the benefit of the (Foreign Department), (Home Department), (Parsonage Department), (Ministerial Relief), (Negro Department), or (North American Indian Department).

FORM OF BEQUEST

I give and devise to the Women's General Missionary Society of the United Presbyterian Church of North America the following described real estate. (Here describe, giving reference to deed or will, if possible, under which title was acquired with full power to sell or rent the same, the rents and proceeds of sale to be used for the benefit of the missionary work of the above named corporation.)

TO LITERATURE SECRETARIES

The efficiency and interest in your society depend largely on the knowledge of its members of the work carried on by the Women's General Missionary Society.

At the beginning of the year will you find out exactly how many of your members do not have The Women's Missionary Magazine in their homes?

Will you please make an effort to enlist at least one-half of the non-subscribers in 1946?